Life and Death.

FOVRE SERMONS.

THE FIRST TWO, OF Our Preparation To DEATH; and Expectation OF DEATH.

THE LAST TWO, OF PEACE, and the Iudgement AFTER DEATH.

Alſo points of inſtruction for the ignorant, with an Examination before our comming to the Lords Table, and a ſhort direction for ſpending of time well.

By ROBERT HORNE.

Auſpice Chriſto.

AT LONDON
Printed by *Iohn Pindley* and *Iohn Beale*, for *Francis Burton*, and are to be ſold at his ſhop in Pauls Churchyard, at the ſigne of the greene Dragon. 1613.

TO THE RIGHT WORSHIPFVLL

GEORGE WILD Esquire of the Inner Temple: and one *of his Highnesse counsell in* the Marches of Wales: My *good Vncle: Grace and* peace be multiplyed.

IR. These first fruits of my publike labours in print, I presume to offer to the Church by You, (to whom aboue others) I owe them, and

the whole crop of that that God hath dealt vnto me. A very poor increase (I confesse) compared with that seede of reliefe, which it pleased you with so full a hand to cast vpon me, for some yeares togither at *Oxford*, as the alone Christian Founder or Mecænas of my yonger studies there. And yet because I would not haue all lost, or accounted so, I haue (like a barren field, of which men doe not receiue their seede againe) sent forth these few blades of publike acknowledgement: in which my meaning is to confesse publikely vnder mine owne hand, that bond and debt of thankefulnesse which I will euer confesse to bee due to your person and house, for the beginning and successe of those meanes, which in this calling in

the

the Miniſterie I haue receiued to ediſie with. And this I haue done in foure Sermons, which containe matter for our turning to GOD, and walking in the Spirit. A matter (if any and at any time) needfull in this age of ſo great vngodlineſſe and vnrighteouſneſſe among men. For was there euer (I ſpeake of ſuch as know God) greater turning from him by impietie, and walking in the fleſh by diuers ſtrange luſts, then at this day? The thing is manifeſt, and the Sodome of theſe times doth (too plainely) ſhew it. *Eſay* 3. 9. For, *as it was in the dayes of Noah and of Lot*: ſo is it in theſe *dayes of the Sonne of Man*. They *eate, they drinke, they marry, and giue in marriage*. That is, they who doe theſe things, are ex-

cessiuely and aboue measure, gi-uen ouer vnto them: or, they doe them securely, sinfully, and for worldly respects, not once remembring God. *Luk.* 17. 26. 27. For what no care to marrie in the Lord? And what excessiue care to marrie for liuing, or parentage? Religion is no question, nor want of religion or setledneſſe in a falſe religion, any stay or impediment in such matters. *Men cry peace* (saith the Apostle) *and destruction commeth as the trauell vpon a woman with Child.* 1. *Thes.* 5. 3. She thinketh not of her paine till it come, and they forget the floud that is comming. Further, men buy and sell, as if their were no other end of their life: they build & plant, as if their houses should continue euer. *Luk.* 17. 28. and there

is

is no remembrance of death in all their waies. This is the securitie that Christ spake of, and these are the dayes of which Christ said: *but when the Sonne of Man commeth, shall hee finde faith on earth?* *Luk.* 18.8. The Apostle Saint *Paul* hath told vs, that in *the last daies shall come hard times.* 2. *Tim.* 3.1. We know not when the last houre will come, or last quarter of that houre. But, if hard times bee the last times of the world; then we are already in them: For, where iniquitie aboundeth in so great an ouermeasure of sinne as wee see at this day: where there is so great and corrupt worldlinesse, not onely in wicked persons, but in the professors of the truth: where appeareth so generall and great a dropsie of getting, by

right

right or wrong: such oppression and crueltie in all estates: such extortion, & such spoile without mercie of the poore and needie, how can such times bee called other then Hard times? What carking, and caring, and pining of the heart with causelesse feares? are not many so pinching and miserable, without fear of God, or common honestie, that no liberalitie can bee seene in their hands, nor iustice in their lives? and a number so laden with worldly dealings, that God and religion (if they come at all) come seldome or late into their mindes? seldome and coldly doe they pray by the word, reade and meditate in it. Often and hotely do they pursue the world and worldly trash, euen with a Horse-leech tooth of greedi-

dinesse.

neſſe: *Pro.*30. 15. Their heart is a graue for money: and they bury their neighbors liuing (ſometimes life) in their vnlawfull couetouſneſſe. Are not ſuch times Hard times? Our times are ſuch: and ſuch the men who liue in them. Theſe and ſuch like fore-runners of the laſt day, bid the wiſe to prepare for it. Indeede the day ſo much ſpoken off is not yet come: and, I feare, many beleeue it will not come at all, becauſe it ſtaieth ſo long. But, what God hath ſpoken, ſhall, and muſt ſtand, though it were delaied, beſides the yeeres paſt, ſixe thouſand yeeres to come. And there are certaine ſignes mentioned in the new Teſtament, by which wee may know, both that it will come, and that it

will

will come shortly. All which signes (such I meane as are appointed to goe before that great and notable day of the Lords comming) are (all of them saue one, *viz.* the calling of the Iewes) either past, or in being. The first is, *the preaching of the Gospell through the world. Math.* 24. 14. This hath beene done successiuelie, and at seuerall times. The second is the *reuealing of Antichrist. 2. Thes.* 2. 3. who was, euer since the yeere 607. discouered more and more. For, since that time the Lord hath breathed vpon him, and striken him (of late time) in a maruailous consumption. The third is a generall *apostasie from the Gospell. 2. Thes.* 2. 3. which came to passe vnder *Arrius* & *Antichrist* for

for diuers hundred yeeres. The fourth is a generall corruption in the manners and liues of men. 2. *Tim.* 3. 1. 2. which signe hath beene in all ages, and is to be found in ours. The first standeth in diuers great calamities and troubles that were to *come vpon the christian world.* *Matth.* 24. 4. 16. which tooke effect and begunne in the tenne first persecutions, as it were plagues of *Egypt* inflicted vpon Christians by *Rome* heathen, and hath further beene cruelly prosecuted and continued, by the *Rome* that now is. The sixt is a generall contempt of the Gospell, or deadnesse of heart in the hearers of it. *Luc.* 17. And when more generally contemned, or carelesly heard then at this day by Schismatiques and Libertines

tines? Former ages haue, and wee who liue in this, may see plainely the *Signe of the comming of the Sonne of man*, in the small fruit that the Gospell is able to bring forth, or beget in the liues of men. And now, that so many signes of this great day haue appeared to the world, and are manifest to vs; why should wee arraigne the Lord of any slackenesse, or make question of the day that is so farre spent alreadie, in the signes that wee haue spoken off? But these matters are further opened in the Sermons that follow, to which I humbly pray you, and the Christian Reader in you, to haue due respect. Not for want of better treatises in this kind, for there are many, after some of which I haue gleaned with

poore

poore *Ruth* in this ſmall worke, as *after the men whoſe hands were full: Ruth.* 2. 15. but becauſe they containe nothing, in perſwading to the power of godlineſſe, but what is written, and what the word (which is written) doth teach for inſtruction to a godly life. Accept therefore (I pray you) what is here offered by you vnto many: and take in good part my endeuour therein. So with many vnfained praiers for your true and full welfare, which I (vnfainedlie) wiſh to you, your yoke-fellow, and all yours, in the world and in the Lord; I reſt.

Your worſhips poore Nephew, humbly
at commandement for all
chriſtian duties:.

ROBERT HORNE.

THE FIRST SERMON.

ECCLES. chap. 12. vers. 1.

Remember thy Creator in the dayes of thy youth, before the evill dayes come, and yeares approach wherein thou shalt say, I have no pleasure in them.

His Booke of *Ecclesiastes* was written by *Salomon* after hee was fallen from the good way of vertue to the high way of sinne and prophaneneſſe, forgetting his God and forsaken of Wisedom, whereof hee had great gifts when he was young, and when hee fol-

lowed the wiſedome which is of God. And, he calleth it the Booke of the *Preacher*, as if he ſhould haue called it the Booke of his Retractations. His end of writing it was, That it might remaine in the Librarie of the holie Ghoſt, as a teſtimonie vnder his owne hand, of his turning from God by errour of life, and of his returning to him by repentance: where hee ſheweth (hauing ſeene all things in his wiſedome) that men can neuer bee happie in, or for theſe things, wherein the men of the earth repoſe chiefe happineſſe. And this hee teacheth by his owne deere-bought experience: for hauing tried all things, as mirth, and wiues, & buildings, and beautie, and riches, and honour, and the like; he confeſſeth, that as a Horſe in a mill, after he had gone in his long circuit or blind maze of twentie yeares, prouing concluſions, and trying nouelties, hee found himſelfe to be where he was at firſt, and further from God and goodneſſe

neſſe at the end of his wearie courſe, than at the beginning; wherein he had proceeded to deſtruction, if God by his mercifull arreſt had not ſtayed him. Therefore, returning into the fauour of God, and wearied with the errours of his fooliſh way, he concludeth in this Book, that *all is vanitie vnder the Sun*. More ſpecially in this Chapter, hauing in the former diſſwaded his young man from that follie that had almoſt vndone him, and raigneth in young yeares, wiſhing him not onely to flee the concupiſcences of youth, and all habit of mind in them, but to giue no way to his corrupt ſenſes, leſt they proue baits to catch him, and hookes to choke him (being taken) with preſent deſtruction and certaine death: he here ſheweth him the meane by which this young man and all men may eſcape ſo great daunger, and that is, a carefull walking in the ſight of God, and obedience to God in the ſight of men, furthered by remembrance. For as the

forgetfulneſſe of God is a great attractiue to ſinne, ſo they ſinne not ſo commonly, nor greedily, that remember their Maker. So much in general for the occaſion and author of this worthie Booke, and ſubiect of this Chapter. So I come to the words now read.

And they containe an exhortation, and the reaſons by which it is amplified: The exhortation is to *remember*: wherein two things may be conſidered, the perſon to bee *remembred*, and the time of *remembring him*. The reaſons are (likewiſe) two: the firſt is taken from the impediments that old age giueth to Gods ſeruice: the other from the incommodities of mans laſt ſickeneſſe.

The exhortation ſtandeth thus, If thou wilt conſtantly doe the works of holineſſe to God, neuer let it ſlip out of the meditation of thy heart that God doth require of thee by right of creation that thou godlily ſerue Him all the *daies of thy life*.

And

And the doctrine from hence is: The *remembrance of God*, that is the *having of Him alway before vs*, in *His* infinite *holines*, *wisdome*, *goodnes*, *power*, *truth*, is a speciall meane for religion, and *His true feare in our waies*. Thus *Dauid* reasoned: *I haue set the Lord alwaies before me*, that is, God was euer in my mind to *serue Him and feare Him*; *therefore I shall not slide*, that is, God hath *set my feet vpon a rocke*, and in the *slipperie waies* of such as *forget God*, *I shall not be moued*. He considereth that, at all times and in all places, God was present with *Him*; both (as a Lord) to *surway His* waies, lest he should *slip* grosely, and (as a *Father*) to comfort *Him*, when *He slipt* of infirmitie; therefore *Hee kept his heart in continuall awe*, preparing it for the *Lords presence*. The *Lord all-sufficient* requireth of *Abraham* that *He* would *walke before Him*, *Gen.* 17. 1. that is, that *He* would make *Him* the *Arbiter* of *His* thoughts, the *Interpreter* of His words, the *Doctr.* 1.

Lord of *His waies*, and commit all *His* doings to *Him*; and then will *Abraham*, without all question, make the *Lord His feare, and doe all His workes in His name.* In *Micah* this is the Question; *wherewith shall I come before the Lord, and bowe my selfe before the high God? Mic.* 6. 6. that is, how shall I please God in my *waies*, *and rest on His will?* and the answere is made by *Micah*, or rather the *Lord* by *Him*: *Hee hath shewed thee O man what is good*, and that is, *to humble thy selfe to walke with thy God.* verse 8, the meaning is, that thou shouldst alway *set Him in thy sight*, beleeuing that *He* doth guide and gouerne thee. And surely when wee *behold the Lord* in *His* promises of reconciliation, that *He* is *at peace with us*; of *sanctification*, that *He* will *renew* vs; and of prouidence and safetie, that (for our good) *He* will *watch ouer us*, being at our *right hand* by *His Angels*, and at our *left*, by *His* creatures, we cannot chuse but reuerence and

loue

loue *Him*, at least feare to *sinne against Him* becauſe of *His* infinite goodnes and power. In the 116. Pſalm, the Prophet *Dauid*, after ſome notable cauſe of thankfulnes for *His* deliuerance from death ſo neere by *Sauls purſuit*, becauſe *He* would remember, by obedience, what God did for *Him* in that wofull houre; doth promiſe to *walke before the Lord*, that is, diligently to *attend & do His cõmandemẽts, in the Land of the Liuing*: that is, alwaies on Earth, & ſpecially in *His temple*. It is euident (therefore) that this hauing of God in our ſight, and before vs by *remembrance*, is a notable *ſpurre* to vertue and godlines, and ſtrong *bit* from vice and prophanenes. The reaſons. As the wicked are ſaid not to ſerue God becauſe *they forget Him*; *Pſ.* 9. 17. & 106. 21. ſo the godly are ſaid, purely to worſhip Him, becauſe they remember His name. Alſo, the remembrance of the end maketh wiſe, as the forgetting of it cauſeth ſollie.

Secondly, the Masters eye keepeth the Seruant in awe: so, while God is remembred, wee liue in feare, as (on the other side) when He is out of our mindes, wee runne into sinne.

Vse 1. By this it appeareth that memory (holily emploied) is a most excellent facultie, a facultie wherein wee excell the Beasts, and imitate the Angels; for the beasts haue an instinct, which some call memorie, but (properly) no remembrance. And, for the Angels that stand in Gods presence continually, they haue their excellent knowledge of God by that which is alwaies before them in the mirrour of the Deitie; we by calling backe some prints and formes of things perteining to God and religion, gotten from vs by forgetfulnes, but recouered by meditation and reasoning, doe get and increase the knowledge of Him, that is, of His mercie, iustice, goodnesse, loue, truth, power, &c. where we doe not behold

behold Him neare, as the Angels, who see Him in the glasse of His presẽce; but further off, in his word, and the large Table of His workes. And yet, by this blessed facultie of remembrance, He is, after a sort, present to vs, as to the Angels, in His great workes and properties: which is the cause that, in the reckoning vp of those seruices which are taken vp and commanded for God in the scriptures, remembrance is the first, and the first commanded. *Deut.* 8. 2. & 9. 7. & 11. 2. & 25. 17. 19. *Hebr.* 10. 32. *Iude* 17.

A reproofe to those who quell memorie vnder the burthen of worldly cares, or ouercharge it with the remembrance of those things which they should forget: for they who stall memorie in these vnprofitable matters, cannot but find want of memorie to remember better things. Men would haue God to remember them in trouble, who (but in trouble) neuer remember Him. But, if thou wouldst haue *Vse* 2.

haue God to remember thee in the euill day; forget Him not in thy good daies, nor what He did for thee in the day of thy affliction. The godly, in the captiuitie, wished that *their tongue might cleaue to the roofe of their mouth if they forgot Ierusalem. Psal.* 137. 6. what punishment (then) doe they deserue who forget God, the King of *Ierusalem*? And what are they worthy, who striue to forget Him, lest the remembrance of His great power should awake them in their sinnes, and hinder them in their pleasures; being like vnto sleepers who would heare no noise, lest they should take no rest? Men would sinne without feare, which they cannot do so long as God is remembred: therefore God must be forgotten, that they may securely offend.

Doctr. 2. More particularly, the word *remember* (here) signifieth a premeditation of death, or, wise numbring of our dayes, that we may remember our end. From whence we learn

to

to ſpend well our ſhort time, and to remember wiſely our certain death. *Moſes*, the man of God, in that this excellent petition, *Teach mee ſo to number my dayes that I may applie my heart vnto wiſedome*, *Pſal.* 90. 12. What meaning can hee haue, but to beg grace of God, ſo to conſider the ſhortnes of his time, and tranſitorineſſe of his ſhort time, that hee may take all occaſions, and omit no meanes for the bending of his heart to the true knowledge of God and of himſelfe, wiſely to lead it in the wayes and true feare of the Lord, which is the beginning of wiſedome? For, ſhall we thinke that by the numbring of his daies, he meant the numbring of them after the account of the Church-booke, and not a holy and fruitfull conſideration and premeditation of the ſhortneſſe, frailtie, and vncertaintie of them, that ſo he might caſt how and which way he might beſt paſſe them to Gods glorie, and the good and profit of the Church and Common-

wealth

wealth wherein he lined? The want of this husbandrie of pretious time, Christ doth mournfully pitie in the inhabitants of Ierusalem, saying, *O if thou hadst euen knowne, at the least in this thy day, those things that belong to thy peace, Luc.* 19.42. as if he should haue said, Though thou hast bin a great vnthrift of time & a great waster of good houres heretofore, yet if thou hadst held precious this last parcell and commoditie of time offered to thee for repentance, and turning to GOD, thou mightest haue auoided these miserable calamities and deathes that will most surely come, and seuerely execute vengeance in thy streetes: or thou mightest haue had peace, but now thou shalt haue warres. Neither did Ierusalem onely, in the dayes of Christ, thus let time goe, which she should haue redeemed, but long before, in the daies of *Ieremie* the Prophet. it was obiected, that *shee remembred* not *her last end*, and forgat her account, and that (*therefore*) *shee*

came downe wonderfully. Lamen. 1. 9. that is, because shee grewe worse and worse, therefore was she punished more & more. The reasons. 1. We liue no longer thē we liue well; and wise men regard, not how long they haue liued, but how well and profitably. *Dauid* desired to liue, that hee might so liue: *Psal.* 71. 18. and *Hezekiah* is bold, because hee had so liued. *Esay* 38. 3. Secondly, we must not onely die in the world (for so doe naturall men, and beasts without reason:) but wee must die vnto it; by our dying to the world, Christ liueth in vs, *Gal* 2. 20. and by our dying in the world, wee goe to liue with Christ. We must die to the world, that we may die Christians; and we shall die in the world, whether we forget death as Naturall men, or remember our end, that we may die in Christ. It is therefore necessarie, soberly to apply our mindes to the numbring of our dayes; which is the wisedome that teacheth vs to liue here and hereafter:

ter. Thirdly, that which fooliſh Men doe in the end, wiſe men doe in the beginning: and therfore with *Noah they prepare the Arke* of repentance while the *ſeaſon is calme*: *Gen.* 6.12. but fooles neglect it till the waters enter, and ſtorme come (and that of deſpaire) that carieth them from firſt death to ſecond death. It was a good ſaying (being the ſpeech of one that was forth of Chriſt) who drawing to his end, ſaid: *when I was yong, my care was how to liue well; now that I am old, my care is how to dee well.*

Senec. Epiſt. 62.

Vſe. A reproofe to thoſe, who neither old nor young, number their dayes, till their dayes bee numbred, as his were, who ſaw the fingers of a mans hand-writing (thus) vpon the plaiſter of the wall; *God hath numbred thy kingdome, and hath finiſhed it: Dan.* 5.5.26. Now to number our dayes, or, by numbring of them, wiſely to prepare for our end, is to *feare the Lord, and in his feare and word, to ſerue him, Iob* 28.28. *to loue the good and hate the euill that our*

ſoules

soules may liue. *Am.* 5. 15. wee can encourage one another in wickednesse and say; *let vs eate and drinke, for to morrow we shal die*: *Esay* 22. 13 that is, we remember our end, but we remember it not wisely, but as beasts to eate and drinke; or we put off, and make our end long: but who prepareth for it? and *who is wise and of an vnderstanding heart, to consider it?* The rich man maketh his small barnes big, as if he would make his short life endlesse. *Luk* 12. 18. The euill seruant saith, *my master deferreth his comming*, as if that, which is put off, would neuer come. *Math* 24. 48. *Nabal* (he that yet liueth in the carnall churles of this age) applieth all his mind to riches, and forgetteth his sudden end. 1. *Sam.* 25. 10. 11. 38. *Absalons* whol studie is to mount, neuer thinking of his destruction so neare, whose bodie, though it stand at the lower end of the presence, yet heart sitteth vnder the cloth of estate, practising for the kingdome. 2. *Sam.* 19. Deut. 32. 29.

1.2.3.4.5. &c. In the daies of *Noah*, *they eate, they dranke, they builded, and remembred not the flood. Luk.* 17. 27. In our daies, men feede themselues without feare, and forget their end. Let vs therefore be warned, better to remember *our few and euil daies, Gen.* 47.9. & to do the workes of God while it is day, *Ioh.* 9.4. before the long night of sleepe come, out of which there is no awaking till the last great trumpe call vs vp to iudgement. *Behold, now is the accepted time, behold now the day of salvation.* 2. *Cor.* 6. 2. the rich man in hell once might and would not heare *Moses and the Prophets*, afterward, that is, too late, hee would, and could not. *Luke* 16.25. 29. The enemie that is prepared for, hurteth lesse: and hee that maketh himselfe readie for the last enemie, which is death, needs not feare, to such it bodeth no danger; for such it hath no sting nor breath that can doe hurt. If we first see this *Basiliske* death (armed with repen-

tance

tance and with the ſhield and target of faith in our laſt houre by preparing for our end,) there is nothing in it that ſhall not be for our preferment, and the full conqueſt of our troubleſome life: for, then we may take it by the hand as a moſt welcome gueſt, and as that laſt ſeruant whom the Maſter will ſend to bring vs to his great Supper, *and that at ſupper time, when all things are readie. Luke* 14.17. when our warrefare is accompliſhed, and our iniquities are pardoned: when our weary courſe is finiſhed, and ioy commeth after the night of life, which life was not properly nor can be truely called life, but the *ſhadow of death.* The perſon to be remembred, followeth.

Thy Creatour, &c.] The perſon, in whoſe eye, *Salomon* exhorteth his young Man to walke reuerently, is God his Maker. By which name or title hee doth ſecretly imply the great power of the Maker of all things, and of mans Creatour

and ſheweth that the end of Mans creation is to glorifie (continually) God, his Creator: as if hee ſhould haue ſaid: Hee that gaue vs breath is Mightie, and if he take away his breath, by ſtopping our mouth and noſthrils, we are gone: and wherefore did he put his ſpirit of life into vs? Was it to giue vs ſome large libertie to liue as wee liſt? or was it not rather to prouoke vs to ſeeke his glorie that made vs? This is *Salomons* meaning, where we firſt are taught, that the Al-mightineſſe of the Creator, and the worke of our ſtrange and fearfull creation ſhould make vs feare to liue in any forgetfulneſſe of God, by an impenitent and obdurate heart. By ſuch an argument the Prophet *Amos* ſtirreth vp a careleſſe people to turne to God by repentance, ſaying: *He that formeth the Mountaines, and createth the winde; which maketh the morning darkneſſe, and walketh vpon the high places of the earth, the Lord God of hoſts is his name. Amos* 4.13.

as

as if hee should haue said, if God, who is your mightie Lord and shall be your righteous Iudge, bee able to create the windes, to forme the Mountaines, and to turne the morning into darknesse; then is he able to persecute you with his storme, to tumble the Mountaines vpon you, and to couer you with the darknesse and shadow of death, and to prepare an eternall iudgement of confusion for you to the destruction of soule and bodie. For hee that made hell, can cast into hell, and he that causeth darknesse, punish with vtter darknesse. *Dauid*, by alike argument, inureth himselfe to the feare and reuerence of his wonderfull Maker, saying, *I will praise thee*: that is, I wil acknowledge thy *goodnesse in all my life; for, I am fearefully and wonderfully made. Psal.* 139. 14. the meaning is; if he should goe on in sinne, the God who is fearefull, can open hell to deuoure him, and can shew himselfe as mighty in his iudgement,

to his destruction, as hee was great in his loue to giue him being, when before he was not. So in *Psal.* 119. *ver.* 37. the Prophet hath these words, *thine hands haue made mee and fashioned me, giue me vnderstanding (therfore) that I may learne thy commandements*: and he reasoneth thus: Lord thou hast made mee in thy image: therefore new-make me by thy word: and, as thou hast giuen me the shape of man, so, by teaching, make me a a new-man in the shape and soundnesse of a true worshipper. Our Creation (therefore) should teach vs the life, not of libertie, but of repentance and holinesse in the feare of God: The reasons. Our life is nothing but a little breath; and how easie is it for God to take away our weake life, when weake man, by stopping our breath, is able (suddenly and most certainely) to send vs to our dust? *Gal.* 2. 22. *Psal.* 104. 29. And should not this weake and poore life, fed with a little breath, breath

forth

forth continually the praiſes of that God that ſo feedeth it from the ſhop of his prouidence? Secondly; God hauing greater power ouer vs, then the Potter hath of the clay which he faſhioneth, who yet hath power to put it to ſome ſeruice, or (if it content him not) to breake it to fitters. *Rom* 9.21. *Eſa.* 45.9. ſhould not this Clay & Duſt, (Man) ſtriue to pleaſe him in newneſſe of life, who hath power to bring him to glorie in his preſence, or (if he be in no conformitie with his righteous will) hath like power to breake him in peeces, like a Porters veſſell?

This condemneth thoſe who ſet out no time for the dutie of meditating on their fearefull creation that the ſtrange worke thereof may warne them to feare alwaies to doe euill. One cauſe why the people of Iſrael did ſo often and preſumptuouſly prouoke God was, *becauſe they forgate his wonderfull workes.* *Pſal.* 78.10.11. And it is ſaid that

Vſe

the workes of God are sought out of all that loue them. *Psal.* 111. 2. 5. the meaning is, that this diligent search of Gods power in the register of his noble workes, is one excellent meane of godlinesse, and signe of one that is godly. But what shall we say of those who take liberty to doe euill, because they are made great, as if he that made them, were not greater? *Psal.* 76. 12. and, who walke stubbornely in their sinnes, because they may walke quietly in them without any mans checke, not caring for, nor dreading his iudgement of rebuke, who hath po' r, & is strong to bring sinners to ..struction? To such I say: *Doe yee prouoke the Lord: and are yee stronger then hee?* 1. *Cor.* 10. 22. if *hee touch the Mountaines, they smoke, and if he strike hard shall they not burne?* The Sorcerers who ascribed so much to the finger of God, *Exod.* 8. 19. what would they haue said of his whole hand? what is stubble to fire? and what are wee

to God? *Our God is a consuming fire. Heb.* 12.19.

But God is our Creator; therefore (againe) we are taught to shew our selues in knowledge and obedience, yea, by all meanes and waies, such as are readie alwaies to glorifie this our Creator. This moued the Apostle of the Gentils, writing to the Romans, to exhort them to offer vp to God as in a sacrifice by obedience: First, their bodies mortifying them, that is, *sinne in them. Rom.* 12.1. And secondly, their minde, by renuing of it; that is, by seeking to make it, of old, new; of fleshly, spirituall; of prophane; holy; and of euill, good and acceptable to God in Christ. *ver.* 2. But was this written to them, or for them onely? or doth it not also concerne vs, seeing that he who made them, made vs? and who saued them, must be our Sauiour? The same Apostle, writing to the *Colossians*, chargeth them, and vs in them, whatsoeuer they doe in word or deede, whether *Doct.* 2.

they vſe their tongues, or labour with their hands; *to doe all in the name of the Lord Ieſus*, that is, thankefully to aſcribe all to God the father of Chriſt, and our father in Chriſt. *Col.* 3 17. And wherefore ſo? but becauſe the Father hath made vs, and the Sonne hath redeemed vs? as hee alſo ſaith in another place: *glorifie God in your bodie, and in your Spirit: for they are Gods, as all are his.* 1. *Cor.* 6. 20. The reaſons. No tradeſman but would haue all, that hee deuiſeth or maketh, to haue ſome vſe: and that vſe to his minde and liking: and what Man of occupation can abide that the tooles, and inſtruments by which he worketh ſhould by one comming into his ſhop, be vſed to a wrong end? and will not hee who hath created all things for his glorie and ſeruice, haue Man (his principall worke) more principally ſeruiceable to his will and glorie? or, can he abide that one of his chiefe tooles, that which was made to be

to

to his praiſe, ſhould turne to his diſhonour, becomming an inſtrument of vnrighteouſneſſe to ſinne, which was made a weapon of holineſſe to God? Secondly; Mans body is called the *Temple of God*, or *Houſe made by God*. 1. *Cor.* 6. 15. 19. and ſhall we not keepe Gods Houſe cleane? If a man, hauing a faire dwelling-Houſe whereinto he meaneth to receaue his Prince, ſhould conuert the ſame into a ſtie or ſtable; would not men ſay that hee did greatly abuſe both his Houſe and Soueraigne? So, if we make that, which ſhould be a Palace to God, by ſwearing, lying, drunkenneſſe, adulterie, and ſuch vnclean pranks, a ſtie of Hell, and ſtable for the gouernour of this world, would not good men ſay, that we reproch our Creator, and diſhoneſt the Houſe of Him that made vs?

An inſtruction to make conſcience of euerie ſinfull way, as wee would bee afraid to pollute and diſhoneſt the Princes Court or Houſe, and, if we would be aſhamed to be *Vſe.*

fit for nothing, let euerie thought and purpose make vs blush, which doth manifest that we can be of no vse to God, when we goe on in sin, let vs reason against such proceedings and say; Surely God made vs to another end: and this is no good vse of our creation. This is not to make our bodie a vessell for God, but a stie for Diuels, or *heard* or *droue of swine* for *vncleane Spirits to enter into. Math.* 8. 31. And surely the more filthie a mans bodie is, the more fit it is to become a lodge & hold for Diuels & sinne. Wee haue eyes to see the Heauens, and the soule in Gods image, hath other eyes to looke into heauen. Al other creatures goe with their eyes and bodies depressed to the ground; and where other creatures haue but foure muscles to turne their eies about, Man hath a fifth to pull His, vp to Heauen. And what is this but to teach vs, that (howsoeuer we necessarily seeke other things) yet wee should first and chiefly respect, and respecting, seeke the things of

God in our ſaluation. But at this day, though Men goe vpright, outwardly in face, & hypocritically in ſhewes; yet looke into their liues and worke, and they may as well goe on all foure. Is this to remember thy Creator, and remembring Him as thou oughteſt in feare and with obedience, to ſet thy heart to His commandements, and to adorn thy creation with good works, ſeruing God? So much for the perſon to be remembred: the tyme of remembring him followeth.

In the daies of thy youth &c. As god is to bee remembred, ſo wee muſt begin betimes to remember him; For many make a ſhew and wil ſeem to walke with God, who walke in no awe nor reuerence of His word; and many alſo forgetting with the common Parents of the world, that they who tranſgreſſe, ſhall die, be it in youth or age, *eate the forbidden tree* of *putting off from day to day, to turne vnto the Lord: Gen.* 3. 2. 3. 6. and ſo (thinking it too ſoone to

beginne

beginne in the flight age of youth, or, at Mans eſtate, carefully to ſerue God) turne all their termes into vacations, and like bad borrowers, when one day or terme of life is paſt, craue a longer, and a longer till they be ſtaied by the arreſt of death, and ſent to the priſon of hell, and their lie bound in fetters of long night and death eternall. Therefore *Salomon* giueth his yong Man counſell, earely to begin repentance, that is, in the prime and bud of his life while hee is freſh and gallant, and not to tarrie till the dead winter of age cauſe his buds to fade, and leafe to fall: or till the brawne of his ſtrong armes fall away: or till the keepers of the houſe the hands which defend the bodie, tremble; or till euery thing be a burthen, ſeeing euen the graſſe-hopper ſhall then be a burthen: or till they waxe darke, the eies, that looke out at the windowes: or till the grinders ceaſe, that is, teeth fall out of his head: or till the dore of

his

his lips bee ſhut, and iawes fallen: or till the daughters of ſinging, the eares, be abaſed, being vnable any longer to heare the ſounds of voice or inſtrument: or till it be too late to knocke, when the Lords doore is made faſt, and their ſhall bee no more opening. *Eccleſ.* 12. 3. 4. *Math.* 25. 10. 12. And, leſt this young man ſhould thinke the terme of his age (which *Salomon* here calleth the euill day or time) to be the moſt conuenient time and terme of beginning remembrance; in the verſes that follow, he brings in the old man, deafe, and blind, and lame, and ſhort winded, and full of aches, and ſundrie diſeaſes in his bodie, trembling vpon his ſtaffe, his lips and hands ſhaking, without memorie and almoſt robbed of ſenſe: as if He ſhould ſay; looke my Sonne, Is this man fit to learne, who can neither heare, nor ſee, nor ſpeake, nor goe, nor remember. Thus *Salomon* ſchooleth his young Man. From whence this Doctrine may be gathered;

thered; that it is good to beare the yoke, young, and (betimes) to acquaint our ſelues with the way and trade of godlineſſe. To this purpoſe, the wiſdome of God in one of the wiſe ſayings, which were *Salomons*, (ſpeaking to Parents and Ouerſeers of youth) ſaith: *Teach a child in the trade of his way, and when he is old, hee ſhall not depart from it.* *Prou* 22.6. where He ſpeaketh of teaching, not a Man, but a Child; and of a teaching fit for Children: which is a teaching by little and little, as it were by ſome few ſmall droppes; and not a powring in of hard doctrine, as by ſhowers. So it is ſaid to bee good for Man, that is, a happie thing for that Man that beareth the yoke, or acquainteth himſelfe with the nurture of the Law, young. *Lam.* 3.27. And *Ephraim* maketh this vnbridledneſſe of coltiſh youth, a great impediment of conuerſion in himſelfe and others: for hee ſeemeth to ſay, that becauſe, as an *vnbroken*

Colt

Colt not *handled of men, He* was suffered to goe at large, so long, and was not brought yong to the Lords furrow; therefore he could do him no seruice at more yeares, and when the Lord began to yoke him by his word, he flung off all. This standeth to be read vnder his owne confession, the report whereof is taken and published by the Lord himselfe in these words, *I haue heard Ephraim lamenting thus, Thou hast corrected me, and I was chastised as an vntamed calfe, &c. Ierem.* 31.18. As if it had beene said, I haue heard him attentiuely, as it were with both eares. Further, God requiring the first borne for his offering, and the first fruits for his seruice, doth (no doubt) require the prime and maidenhead of euerie mans worke, and that wee should serue him with our first and best meanes. *Exod.* 13. 2. & *Leuit.* 23.10. It is for young men to beleeue; and therefore the ordinary Creede which is both for young and old saith, I doe beleeue. In the

Leuiti-

Leuiticall temple there was a morning-offering, as well as an euening ſacrifice; and when the Angell of the Couenant ſtirreth the poole; that is, offereth ſaluation, not hee that is oldeſt, but hee that ſteppeth in firſt, (yong or old) is healed. *Ioh.* 5.2. Some ſay, youth muſt haue a time, but Chriſtians muſt redeeme the whole, both of youth & yeares. *Epheſ.*5.16. *Col.*4.5. For here, God will not bee ſatisfied with the firſt fruits, as in the legall Prieſt-hood, but muſt haue the whole croppe of time offered to him in his ſeruice, and the performance of his commandements: The reaſons, As men learne their trades young: ſo in youth, as in the fitteſt time, wee ſhould learne the ſcience of all ſciences, the trade of our way: *for, bodily exerciſe profiteth little; but godlineſſe is profitable vnto all things.* 1.*Tim.* 4.8. Secondly, early inſtruction perfecteth memory, and that doth long continue that is taught in youth. As (therefore) if Parents

teach

teach good things to their children whiles they be yong, they will taſt of them in their age: ſo(contrarily) if they Nurſe them vp in vice and wantonneſſe, the euill ſent of the ſame will continue to gray haires. For as their caskes are at firſt ſeaſoned, ſo they wil preſerue lõg, or corrupt ſoone the inſtructions that are put into them. Thirdly, yong yeares are as yong trees, more pliable and ſooner bended then the old are. Fourthly, long cuſtome becommeth another Nature in matters: and as wee ſee it to be a very hard matter to reclaime an old Sinner, and inueterate Papiſt, and as there is ſmall hope that they who are deformed young, will proue wel fauoured old: So when the minde is planted in ſinne, and becommeth old in wickedneſſe, there is ſmall hope that with little adoe, it ſhould become vertuous, or forget nature, which with cordes of cuſtome is thus tied vnto that which is vtterly naught, and ſinfull. For, if being to

trie our ſtrength but with one ſinne that we are accuſtomed vnto, wee finde our ſelues too weake for it: and therefore vſe to ſay, It hath bin our vſe, and wee cannot leaue it: how much leſſe able ſhall we be to ouercome our ſelues in many, and then ſpecially when all our vices are become cuſtomes? Fiftly, the day of youth is as the day that was commended to yong *Rehoboam*, by his wiſeſt counſell: a day wherein to get fauour or to looſe it: and ſo, a time wherein to bee euer good, if it be taken; or hardly euer good, if it bee neglected. For, as the tree that buddeth not in the ſpring is dead all the yeare: ſo (commonly) he that proueth not in youth, doth with much ado, beare the bloſſome of grace in the autumne of ripe affections and winter of age. Wee haue a prouerbe. That a ragged colt makes a good horſe; but we ill apply it, when by it, we goe about to proue that a curſt boy will make a good Man. For though it ſometimes

1. King. 12, 7.

times so fall out, yet it is but sometimes, and seldome, and it oftner proueth otherwaies, then so. And therefore it is an euill speech that men haue so much and commonly in their mouthes, while they say; Yong Saints, old Diuels. For, the contrary is rather true; either yong Saint, or old Diuell, either good betimes, or when good, and at what time?

An instruction to Parents and other Ouerseers of youth, to graft in the tender stocke of those yeares, the beginning of wisedome, the feare of the Lord. And here, as *Abraham rose earely to sacrifice his sonne. Gen.* 22.3. So for their sonnes, and daughters, and yong frie, they should giue them to God in a sacrifice of earely instruction. They should whet the commandements vpon them, and write the Lawe in them, euen in their hearts, as in tables of long continuance. *Deut.* 6. 7. they should dedicate them, from their tender age, to God; as *Samuel* *Vse* 1.

was. 1. *Sa.* 1. 28. and ſanctifie them, that is, by their prayers for them & teaching of them, ſee that they be ſanctified from the wombe, as *Ieremie* was, *Ier.* 1. 5. that they may ſerue God from their firſt breath, to their laſt gaſp. For, to ſay the truth, who ſhould offer this morning ſacrifice but Parents, who are bound to ſet their Children in the good way young, that they may ſucke the milke of the Goſpel, with the milk of their Mother? But to moue ſuch to doe this dutie with more thankfulneſſe, let it be conſidered (firſt) that ſuch inſtruction ſo giuen by Parents, is more naturall and kindly, then that which is giuen by ſtrangers. For as a tender plant will ſooner take nouriſhment & thriue better in the ſoile, wherein it firſt grew and ſprung vp then in any other ground, becauſe it liketh it owne ſoile beſt: ſo tender children will ſooner take inſtruction and good teaching from the Parents, with whom they beſt agree, as

with

with their beſt and moſt naturall ſoile, in whoſe loines they ſeeded and tooke their firſt roote, then they can or are like to doe from ſtrange Teachers, when they ſhall be tranſplanted (as it were) into an other ſtocke and family, or be expoſed to grow vp in another ſoile of people then that, in the which they had their firſt nature and ſap of being. Secondly, who but Parents haue ſuch as bee very young and tender vnder their charge and direction? Now while they are yong, one may work in their youth as in the day, *Ioh.* 9.4. but when the night of their ſtubborne yeares commeth, that ſeaſon for good things is commonly loſt. Thirdly, as Plants ſet in the Spring, grow and proſper better then they which are ſet in Winter, or Autumne: ſo the inſtruction that is giuen in the ſpring of youth better proſpereth and doth more edifie, then that which is giuen in the Autumne of manhood, or winter of gray haires.

Fourthly, as Parents haue brought forth their children, *the children of wrath by nature*: So it concerneth them, by the doctrine of Regeneration, as by a second better nature, in all good conscience to help to make them the sonnes and daughters of God by faith. Fiftly, Parents will (betimes) put their children forth to good trades: And is there any trade of their life, for honour, delight, or riches comparable to the trade and way of godlinesse? Is the trade of wisedome as other common trades, which is *a tree of Life to all that lay hold of it? Prou.* 3. 18. The meaning is, it increaseth & strengthneth life, where worldly trades (if they be wel followed) spend and diminish it: and where other trades are vncertaine, it hath the promises of this life, and of that which is to come: and where other trades are subiect to the course of this world, being sometimes better, and sometimes worse, this is not so, but alwaies good:

for

for God hath *sealed vp his promise to it* that it shall neuer faile: which being so, how carefull should Christian Parents be not to put off to put out their children earely, and (as it were) at breake of day to such a profitable, certaine, and happie trade of life, by which they shall be sure to liue euer with the Lord? But if Parents will not (betimes) *bind their youth by precept vpon precept*, *Esay* 28.10. as by Indenture, and by Christian discipline, as by Indenture sealed to so good a trade; I beseech their Christian youth to offer themselues vnto it. Sixtly, Parents should remember that they help to build or pull downe the Christian world: for in their children, they beget and beare Parents to posteritie. And if they learne no good while they be children, how shall they teach it when they be fathers? Seuenthly, Parents are Gods Husbandmen, and their children his seed and husbandrie. 1. *Cor.* 3.9. as therefore in the husbandrie of

this world, the good Husband before he reape or inne one crop, will plow and prepare for another; yea and get the best and purest seede, that at the time of harueſt, he may receiue some good increase. So God hauing made religious Parents his husbandmen, and their children his seede and husbandrie, they should see that the harueſt of Gods church be in some good proofe, and well comming forward in their seede and posterity, before their owne croppe be inned in their owne blessed death. For Gods husbandrie must not die, nor be giuen ouer till death bee vanquished, which is the last enemy they must deale with. Hee that hath, or meaneth to haue and preserue a good Orchard, will haue a nurserie also of young trees to feede it with, and of these tender trees hee will be more carefull then of those elder in his Orchard of fruits. The reason is, they may sooner be bitten or nipped, or the canker may sooner take them then

the

the other trees. God loueth and maketh much of the Orchard of his Church in the old ſtore, but hee is tender of it in the nurſerie and new ſtore, that conſiſteth of babes in Chriſt, growing to holineſſe, becauſe the canker of euill things may ſooneſt breed in them; heards, not of Beaſts, but of Diuels, may ſooneſt bite and nip them, and ſo the Vineyard, that God loueth ſo well, may for want of ſupplies from the ſeminarie of young men and children begotten to the Goſpell, become deſolate and waſt for euer. Now, is God thus tender of his ſpirituall Nurſerie, and ſhall Chriſtian Parents, his husbandmen, neglect it? Doe they not know that the old trees cannot ſtand alwaies, and that, ſooner or later, they muſt be cut downe with the axe of death? ſhould they not (then) looke well to the nurſerie of the younger impes in their charge, by hedging with good nurture and diſcipline the young men, and young women

whom

whom they meane to set, as trees of righteousnesse, in the Orchard of the Lords Church? should they not water them with good teaching; dresse them, in good and due manner, paring away their riot and superfluities of apparell, of pleasures, of play; and prouide that no dangerous worme eat into them by any earely habit in euill vnmet with? or, if they shall despise or post of this so important a dutie, what can we call them but prophane, and such as leaue Gods Church in worse case then they found it? The hope of the Church is in the youth that now haue being; for, if they be well brought vp, they will be carefull that such as proceed from them shall haue good bringing vp also, that age will commend this good education to another, the next to them that follow, and they to others by an inuiolable tradition till there be an end of all generations on Earth. And, as this is a lesson for all Parents; so specially for Parents

rents of great Families: for, the greater the ship is, and the better merchandise it carrieth, the more neede it hath of an expert and carefull Pilot. And so the greater a childe is by blood & possessions, the more need he shall haue of some speciall Ouerseer, and one that greatly feareth God to be guide to his youth. The contrarie, careleſſe nursing vp of such in vice and idleneſſe, is cause of these great wasts that wee find to be made so ordinarily in the best patrimonie of the common wealth; for, as the fattest soile bringeth forth the rankest weedes, when it is not plowed; so great houses, not well ordered, bring forth the greatest Masters of vice and Guides to wickedneſſe; and, as a weede, if it grow in a ranke soile, will grow out of measure noisome: so the tender youth of great families, brought vp in ease, and pampered with the delights of gentry, if they prooue weeds, must needs riot most vnmeasurably, and prooue most hurtfull mem-

members in the Commonwealth; and not members, but diseases in the Church. Lastly, to excite our gentry to traine vp their yong Gentlemen to the feare of God, and to good sciences, let them remember, that a gentleman without vertue & learning, is like a darke heauen in the night, without moone or starres: and let them not forget, that if they would haue the blessing of being blessed fathers of a blessed seed, they must bring them within the couenant, endeuouring to make their sonnes by nature, the sons of God by grace. The like for their daughters, if they would haue their daughters by birth, to become the daughters of *Abraham* by new birth and godlinesse.

Vse 2. An admonition to yong persons, to striue against all impediments of godlinesse in yong yeeres. For, are parents bound to teach youth? then are youth bound to learne of their parents: or must al feare God yong? then young and all must learne (be-

(times

times) to feare him: and can none feare him, but such as arme against the impediments of his feare? then where are most, as in youth, and where most are hindered as tender youth, there must this armor chiefly be put on. The first impediment of early godlines in yong men, is a reckoning, but without their host, that they shall liue to be old; which causeth thē to say, *peace peace. Ier.* 8. 11. til with *Sisera*, they fal into their last sleep of destruction. *Iudg.* 4. 21. *& go from their house to graue. Psal.* 49. 14. But who can be ignorant that, on the stage of this world, some haue longer, and some shorter parts? and who knoweth not, though some fruits fall from the tree by a full and naturall ripenes, that all doe not so? nay that more are pulled from it and wither vpon it in the tender bud or young fruit, then are suffered to tarrie till they come to their perfect ripenes and mellowing? so, do not mo (without comparison) fall from the tree of time, young; either

violently plucked from it by a hasty death, or miserably withering vpon it by a long death, perishing in the bud of childhood, or beaten downe in the greene fruit of youth, then come to their full age of ripenesse by a mellow and kindly death? Further, doth not God call home from his worke, some in the morning, some at noone, and some at night? For as his labourers enter into his vineyard, so they goe out; that is, in such manner, and at such houres, *Math.* 20. 1. 2. 3 *&c.* Some dye in the dawning of their life, who passe but from one graue to another. Some dye in youth, as in the third houre, some at thirtie, and some at fiftie, as in the sixt and ninth: and some very old, as in the last houre of the day. Yet more dye young then old, and more before tenne then after threescore. Besides all this, the fresh life which the youngest haue here, is cut off or continued by the same decree and finger of God that the oldest and most blasted life is prolonged,

or

or finiſhed: For, ſay that a man had in his keeping ſundrie brittle veſſels as of glaſſe or ſtone, ſome made fortie, fiftie, yea threeſcore yeares age, and ſome but yeſterday; we will agree, that, that veſſell wil ſooneſt be broken, not that is made firſt, but which is firſt ſtriken, or firſt receiueth a knocke: So for theſe brittle veſſels of our earthly bodies, they that ſooneſt receiue the blow of death, though but made yeſterday, firſt periſh, not that were firſt made, and haue longeſt liued. What then is our life, and how vaine and falſe is our hope of long life, ſeeing no man can tel who hee is that ſhall receiue the firſt ſtroke or knocke, to the deſtroying of this his mortal tabernacle? In a priſon where are many condemned, ſhould ſome riot and forget death, becauſe they, firſt, are not drawne out to die? or, becauſe one goes before another to execution; ſhall he that comes laſt, come forth pleaſantly with *Agag* and ſay; *Surely the bitternes of death is paſt?*

1. *Sam.*

1. *Sam.* 15. 32. becauſe we die not ſo ſoone as others (and we ſhall not all die at once) ſhall we therefore count our ſelues immortall? If we be old wee may bee ſure our turne is neere; and if we be young, it may be as neere.: for, they that be old may trauell longer; but we that are yong may haue a ſhorter way home. Seeing then this hope of liuing till we be old, is ſo vaine and deceitfull; wee ſhould make as great haſte to God at twenty, as at foureſcore. When we heare a ſolemne knell we ſay ſome bodie is departed; and why ſhould we not thinke that the feet of them who carried out that bodie, is at the doore readie to cary vs out alſo? *Act.* 5. 9. He was not an old man, and he had much peace in his dayes, to whom it was ſaid, *O foole, this night they will fetch away thy ſoule, Luc.* 12. 20. So death worketh in vs whether we prepare for it or no. [a] A certaine writer vſeth this compariſon: A man purſued by an Vnicorne, in his flight fals

[a] *Mr. Perk. in his right way of dying well.*

fals into a dungeon, and in his fall hangs by the arme of a tree; as he thus hangeth, looking downeward he sees two wormes gnawing at the root of the tree; and looking vpward, he sees an hiue of sweet hony, which makes him to climbe vp vnto it, to sit by it, and to feed vpon it. While he thus feedeth himselfe and becommeth secure, or careleſſe of what may come, the two wormes gnaw in sunder the root of the tree; which done, both man and tree fall into the bottome of that deepe pit. This Vnicorne is swift Death, the Man that liueth is euerie sonne of *Adam*, the pit ouer which he hangeth is hell, the arme of the tree is his short life, the two wormes are day and night, which, without stay, consume the same, the hiue of honie is the pleasures of this world, to which while men wholly deuote themselues, not remembring their last end, the root of the tree, that is, temporall life is spent, and they fall, without redemption, into the pit

and gulfe of hell.

Another impediment of godlineſſe in a young man is his ſtrong conſtitution, which perſwades him that he ſhall liue long, & that (therefore) he may at leaſure inough turne to God hereafter: but no conſtitution in man can enlarge his Charter of life one poore houre. Indeed, the good complexion of a man may be a ſigne of long life, but he that *prolongeth our daies on Earth*, he onely can make vs to liue long. *Exod.* 20. 12.

A third impediment of godlineſſe is parentage abuſed. For, ſome thinke that God neuer required nor looketh for preciſeneſſe, and exactneſſe in matters of religion at the hands of Gentlemen and Noblemen; and that ſuch drudgeries are to be impoſed vpon vile and abiect perſons, for ſo they ſpeake of the poore that receaue the Goſpell: but what ſay ſuch men to *Dauid*, who ſet himſelfe with his whole heart to ſeeke the Lord? and what

will

will they thinke of *Salomon*, who in this booke of his repentance, calleth himselfe *Ecclesiastes*, or Preacher? Are they better then *Dauid*? and wiser then *Salomon*? or, doe they thinke, because they liue better, that is, in better estate, then poore men, that therefore they shal liue longer? and what difference, concerning death, betweene a Nobleman and a Beggar, when both goe to one place? when in these Acts and Scenes of seeming life, as at a game at chesse, the highest (now) vpon boord may (presently) be the lowest vnder boord? & when the breath in the nostrels of the Rich, may assoone be stopped, and they, assoone, turne to their dust as other Men? Eccles. 3.20

A fourth impediment is taken from the pleasures or lusts of youth, things that bring repentance and sorrow, like sweet meates of hard digestion, for, what are they when they come to the shot and reckoning? are they not deare penni-

worths to all ſuch gueſts as will needes be Merchants of them? *Salomon* in this booke tels vs, that though they be pleaſant to the eie, eare, mouth, and ſenſes of a young man, yet in the mind they leaue behind them an vnſauorie after-taſte, or loathſome diſdaine. For, like an vncleane ſpirit in him, *they caſt him, now into the water, and now into the fire. Mark.* 9.22. And theſe are the luſts of youth, by children ſo earneſtly deſired, and by old folkes ſo much lamented.

A fift impediment of godlineſſe, is that beautie in youth which is too delicate and tender to weare the rough garment of repentance and a ſtrict life, but, how ſoone is it blighted and ſtrucken, as the faire flower of glaſſe blaſted with an eaſtwind? for beauty is but a flower, which, if ſome ſickneſſe ſtrike not ſuddenly, yet the autumne of ripe yeeres impaireth, and the winter of old age killeth; and what careth death (which is indifferent to all)

for

for a faire and goodly complexion? And is not a beautifull face as mortall as a foule hue? The like may be ſpoken of health, ſtrength, and ſtature of body, for, what are they? and of what time? In their owne nature, they are fickle things, and without good vſe, croſſes; for, concerning health, the deuowring vulture of ſickneſſe doth, after ſome ſhort time, waſte it to nothing: ſtrength is common to vs with Beaſts, and there are many beaſts ſtronger then we, and for our comely ſtature, it may as ſoone be brought downe to death, and as deepely be buried in the coffin of the Earth, as a meaner cize ſhall. Further, if men haue not vſed theſe to Gods glory, but to pride and vaine glorie, nor haue made them helpes to godlineſſe, but haue giuen them their head at ſinne, it will be ſaid after death of ſuch, that a beautifull perſon, a ſtrong young man, a goodly tall fellow, and one that neuer knew what ſickneſſe meant, is gone to

Hell. Therefore of beauty and her attendants, as health, and ſtrength, and a goodly ſtature, that may be ſpoken which is ſpoken vſually of fire and water; that they are good ſeruants, but ill Maſters, where they are ruled they doe good ſeruice, where they ouer-rule they make foule worke.

A ſixt impediment of godlineſſe is the bad fellowſhip and example of thoſe, who (being themſelues drunken with the pleaſures of youth) ſeeke to drowne others in the ſame perdition and deſtruction; and therefore offer to them the full cup, that they (likewiſe) may ſtagger and fall from God by the like error and diſobedience. But Chriſtian young men muſt turne away their eyes from very ſeeing the inchanted cuppe, of ſuch carnall Counſellours. And though they beate their eares euery day with ſuch fooliſh ſounds as theſe are; that it is too ſoone and vnkindly, in youth to be religious, that ſuch yeeres are for the lap of

the

the world, not for *Ezras* Pulpit, that youth must haue a time, &c. yet euery day they should set *Iosephs* locke vpon them of not *hearkning vnto them*, nor of *being in their company*. *Gen.* 39. 10. for it is a true saying: *he that toucheth pitch, shall be defiled with it*. So, hee that will touch the pitch of such, must looke to be defiled with the companie. If a man that had wallowed in the mire, & tumbled in the filthy chanel, should offer to companie with vs, would we not loath and shun him? and why would wee so auoid him, but because quickly he would make his filth to cleaue vnto vs? And doe not bad & wicked persons set their markes and sinnes vpon those with whom they company? Doe they not, where they come, leaue of their filth, that is some print or badge of their prophaneneſſe behinde them? And shall wee sit so close to them, who haue so plunged themselues in the mire of sin: who should either labour to drawe them out of filthi-

nesse, or withdraw our selues, that we proue not as loathsome & filthy as they are? Should we not rather say; if any will bee filthy, let him be filthy by himselfe, and if any will be beastly, let him be beastly alone: the filthy person, and beastly man shall not haue me for a companion, *my soule shall haue no pleasure in him.* *Heb.* 10. 38. *Pro.* 1. 10. 15. & 4. 14. 15. Now, where these corrupe perswaders will tell a yong man that makes conscience of his waies, That other yong men doe not so: that yong man (if he will be Christs yong man in the Gospell) must answere him & say, That yong men should consider, not what the most doe, but what the best doe, that shall bee saued, whose way is narrow, and walkers in it, not many, *Matth.* 7. 14. Also, that it is to be regarded, not what the world doth, to which we must not bee fashioned, *Rom.* 12. 2. but what Christ did and the Saints, whom wee haue for leaders, & who (yong) kept the path of vertue, and walked

walked not in the common rode of sinners. These and such like impediments of sanctification in young men, and they who meane to giue their yong time to God, must striue to ouercome yong, by *fighting that fight of faith and a good conscience to which their Baptisme hath sealed them.* 1. Tim. 1. 18. 19.

Then, they are here reproued who suffer sinne to grow in them by custome and vse, till it bee helpless; and who suffer it so long to breede in the bone, that it will not out of the flesh. For, we should deale with sinne as with a thorne, which we will plucke vp yong, and in the tender spray, and not tarry till it be growne and haue daggers prickes; but some suffer it, till it be as an old man, so deafe and froward, that either it will not heare, or it cannot. In all their life they finde no leasure to hue well, but flie from sinne to sinne, as the flye skippeth from dish to dish, till they be taken with the sweet meate of sin in their mouth, and *Vse. 3.*

and *there bee no place to repentance.* Let such consider that the custome of sinne, causeth a hardning in sin: For so the Apostle speaketh; *thou after thine hardnesse, and heart that cannot repent, heapest unto thy selfe wrath against the day of wrath.* Rom. 2.5. and let them remember that custome will adde to nature, and turne it vnto it selfe. Which is the cause, that a Preacher shall as soone take Nature from a man by his words, as sinne to which hee is accustomed. Besides, Sathan is not easily cast out, where hee hath long dwelt, and if Sathan be in, sinne will not be out: if Sathan haue possession, sinne that attends vpon him, will not loose possession: if one dwell in vs, both as well as one, wil and must dwell in vs. So much for the *Wisemans* exhortation, his reasons follow.

Whiles the euill dayes come not, &c.] These are the reasons, for which, *Salomon* would haue his young man not to put of, in the age of

of youth, (which is most prime and teachable) the remembrance spoken of. And they are taken from the many infirmities and withdrawings that are to bee found in old age, when youth is abused: as much as if *Salomon* should haue said: Well, my sonne, thou art now yong, lustie, and active, of good apprehension, and sharpe conceite, indued with fresh and strong faculties of wit and remembrance, thy feete are nimble, thy sight is good, and thy hearing perfect: now (therfore) serue God whiles thou maist, the time may come when thou wilt be old, weake, and sickely, dull in apprehending, and of bad capacitie and remembrance: without a good legge to bring thee to church, without a good eare to heare at Church, and either without all eies, or darke sighted, and so not able to reade, or not able to reade long, nor a good letter, but through spectacles: then it will be too late to doe any good seruice to God thy Creator.

tor. This I take to be the *Wise-man's* meaning in these words: and the doctrine from hence is: Old age is no fit time wherein to begin godlinesse, when the gay and fresh age of youth hath beene consumed in vanities. The Israelites are complained of by the Lord in *Malachy*, *That they offered the blind for sacrifice, and the lame and sicke for* an hallowed thing. *Mal.* 1.8. He that would not haue a beast that had no eyes in his seruice, would haue thee whiles thou hast eyes to serue him. The sicke and the lame were no good offerings then; and bee they good ware now in the sicke and lame bodie of a man that hath desperately put off his turning to God, till he can neither draw winde nor legge? *Moses* knew this, and therefore bore this burthen yong, and while his legges were able to beare him. For, the Text saith; *That, when he was come to age, hee refused to be called the sonne of Pharaohs daughter*, that is, would not liue in deli-

Doctr.

cacies

cacies, while he had ſtrength to *liue vnto God. Heb.* 11.24.25.26. *Ioſeph* (alſo) in his beautie and faire perſon, turned his back to his tempting Miſtreſſe, and his face to the Lord. *Gen.*39.10.12. He would not put off to ſerue God till old age had made choppes to his beautifull face, and till his skin was withered. *Ioſiah* a good King, in the eight yeare of his raigne, and ſixteene of his age, *(when he was yet a Child) began to ſeeke after the God of* Dauid *his Father*: and in the twelfth yere of his raigne, and twentieth of his age, made a famous reformation. 2. *Chro.*34.3.4.5.6. What? ſo ſoone, and ſo young? So ſaith the Scripture, and ſo it was without controuerſie. For Gods Children take the good daies of youth, for good duties, and not the euill of ſickly, and ſapleſſe old age for them, as (commonly) the worlds children doe. *Samuel* ſerued God in his minoritie, and grew in ſpirit as hee ſhotte vp in yeares. *Samuel* was a

good

good man, and (the better) becaus a good yong man. The reasons Repentance; as it can neuer come too soone, where sinne is gone before; so it must needes, with much adoe, and not without some speciall worke of God, ouertake so many sinnes of youth, and manhood so farre, and much before it. Secondly, old age is full of wearinesse and trouble: and where wee haue elbow-roome in youth, we cannot turne vs in old age. Perhaps wee shall neither heare, nor see, nor go, nor sit without paine and torment in all parts: and is this a fit condition of life, and age of time to serue God in? Or doe we thinke, seeing wee will not know God in youth, that he wil know vs at these yeares, and in this case, and state?

Vse 1. A reproofe (therefore) to those who bestow on Sathan the beauty, strength, and freshnesse of youth, and offer to God the wrinckles, weakenesse, and foule hue of old age. Or, when they haue giuen away

way the flower of their yong yeeres to Gods enemie, offer to God, (who will haue the first and deserues the best) the dregges and leauings? To such I say: if thou wilt not know God in thy youth, hee will neuer know thee (for ought thou knowest) when thou art gray-headed. If (as hath been said) thou wilt not giue him the yong, and sound, and that which is without blemish, he will neuer take in good part the old, and sicke, and euill fauoured, which no man will giue to his friend, nor dare offer to his Prince. If thou wilt not when thou art quick-witted; when thou art come to yeares of dotage, hee will not. If thou wilt not *heare him in his day*, thou shalt cry in thy day (that is in the euill day) and not be heard. *Prou.* 1. 28. It is too late to sowe, when thy fruit should be in, and no time to leaue sinne, when sinne must leaue thee.

An instruction, not to trust to the broken staffe of old age, for *Vse 2.*

being

being *holy as wee are called to holi-neſſe*: 1. *Theſſ.* 4.7. but in the dum of our youth, as the yeares of plen-tie, to prouide with *Ioſeph* in Egypt, for a famine of hearing, a famine that may come by infirmitie of yeares. *Gen.* 41. 49. For *holineſſe is a gift, and the grace of holineſſe is the gift of God. Pſal.* 51.10. Now a gift muſt bee taken when it is offe-red. It is offered to day, *to day if you will heare his voice. Pſal.* 95.7. And therefore we may not come for it many yeares hence, being promi-ſed to day. What folly is it to cha-lenge it, thirty or forty yeares here-after; But, if men haue neglected in their youth, (thus) to remember God, it is high time in their age to remember him. Which would bee conſidered of thoſe who haue (already) put foot within the doore of that age, in the which *the Almond tree flouriſheth*, & the haires are tur-ned white to the harueſt of death. *Eccl.* 12. 5. For, is it not time for ſuch to bee renued in their mindes,

and

& reformed in their liues? *Eph.* 4. 14. And though they haue beene children long, hauing so long and much forgotten God in the ignorance of childhood and vanitie of youth, should they alwaies be so? or, should they not grow to be men in Christ, and strong men in the saluation of God, wisdome being their gray haires, and an *vndefiled life their old age?* 1. *Cor.* 16. 13. The Israelites gathered twice as much Manna the day before the Sabbath as they did any day before, because *on the sabath they might gather none. Exod.* 16. 22. and should not the hoare head that looketh euery day, for the last sabbath of mortalitie and long sabbath of glorie, in an age and day so neare vnto it, heare twice as much? pray twice asmuch? do twice as much good? & be more fruitfull then in all his life before, vsing, not legs as youth, but wings of repentance? yet, as young men think they haue a long time, & so put off remembrance: so old men doe hard-

ly beleeue that their time is so shor
or end so neere, but that they ma
take leasure, and doe that hereafte
which they should doe presentlie
And who is there almost (though
hauing liued verie long alreadie)
that thinketh not hee may liue one
yeer longer? we read, that *threescore*
and ten is a great age: Psa. 90.10. bu
when we our selues are past it, we
forget what we haue read, and look
not to that which is gone, but, a
couetous persons, who onely hu
vpon that which they expect, no
which they haue, doe onely num-
ber the yeeres to come, and build
vpon seuen yeeres, when (perhaps)
there are not seuen months behind,
peraduenture not seuen daies, no
houres. Little thought hee to die
before the morrow, who promising
many yeeres of ease to himselfe,
said, *hee would pull downe his old*
barnes, and build new. Luc. 12.18.19.
The like condition in sudden death,
may steale vpon the like foolish
numberers of their daies. For, hee

as a young man that so reckoned
misse; and shall they that be old, so
ckoning, thinke to reckon well?
We say, commonly, Yong men may
ie; and when we turne it to old
en, we say with good warrant, Old
nen must die. And yet, as men by
a thinkes anothers ship goes fast,
nd their owne stands still, where
eirs maketh as great hast to the
ort as the others doth: so old men
ninke that other old men weare a-
ace, and goe a maine to death, as if
eir owne yeeres did neuer a whit
reake, nor moue to the waine of
fe; where the truth is, that they
aue as swift a gale and flight to the
ort of all the liuing, as the other
aue, who seeme in their eyes, not
o moue softly, but to flie to their
nd. So much for the first reason,
he second followeth.

Nor the yeares approach, wherein thou shalt &c.] This secõd reason, gi-
en for remembrance, is drawne frõ
n age in a neerer degree to death by
cõmon course, then the age that was

ſpoken of, though it may wel be c
led old age, cõpared to the times
yong men & childrẽ: For theſe yee
take all pleaſure from our life, whe
in affliction followeth affliction,
the clouds returne after the raine, E
cleſ. 12.2. The reaſon may be dra
from the leſſe to the more, thus;
if *Salomon* had ſaid, It is an vn
time in old age to begin repẽtanc
mnch more at theſe ſtooping yere
where euerie ſtep is in death: a
they may ſay with *Barzillai*, wh
are come vnto them, *How long ha*
I to liue? 2.*Sam.* 19.34. The D
Doctr. ctrine is, If in old age, then muc
more in that age it is verie late
conſecrate our time to God, wh
our houſes are turned into our p
ſons, and *we haue no taſte in that*
eat, or in that we drinke, 2. Sam 1
35. Of *Ephraim* it was ſaid, *Th*
gray hayres were here and there vp
him, yet he knew it not, *Hoſ.* 7.9. t
is, hee had the markes of age in h
face, and vpon his head, and yet (
one that would ſtill be young) h
conſidered not that hee drew nee

o the graue, and had tokens vpon
im of a blasted life. What would
haue beene said, if being readie to
ye downe in the graue, he had fared
s one that had come into the world
ut yesterday? And that he thought
ot of putting off sinne, and put-
ing on holinesse, in an age when he
ould neither put off nor put on his
wne clothes? The reasons: This
s the last time, or rather houre, and
ow shall we hope to be good, if we
egin but now? And, if it be some-
what late where memory is stron-
ger, how can it bee but verie late
where memorie is quite gone? Se-
condly, repentance should bee vo-
luntarie, & not extorted, as at these
yeares, by bitter griefe and the feare
of hell. Thirdly, our repentance
then, will be late repentance, and
late repentance is seldom, or neuer,
true repentance. Also those re-
pentances that men frame to them-
selues at the last houre, are but false
conceptions that come not to bea-
ring: For in such repentances men

forsake not their sinnes, but their sinnes forsake them.

Vse A reproofe to those desperat sinners, who put off all care of turning to God by repentance till the graue be readie for them, and till they be readie to make vp their bed in the darke. But many deceiued with this charme & sorcery of the last hours repentance, haue knocked when there was no opening: *Luc.* 13. 25. 28. The foolish Virgins that came not for mercy whiles the Lords doore was open, that is, whiles hee was before the doore to giue it, and they in the way to receiue it, did stand without, & had none to open vnto them: *Matth.* 25. 10. 12. So he was taken away to damnation, that prepared not his wedding garment before his comming to the wedding feast: *Matth* 22. 11. 13. Let these examples of reprobate putters off, moone vs to preuent the diuels houre of turning to God, which is the last houre of life, an houre when Gods doore of mercy is made fast,

and

and all hope is cut off for entring. It is an euill ſeruant that putteth off all his worke to the laſt houre. And who knoweth not (that hath vnderſtanding) that when thoſe yeeres approach, and that gaſtly houre is come, there is buſineſſe and worke enough in the mind and externall man, of deaths condemned priſoner to reſiſt and prepare againſt the extremitie of that combat, which (becauſe it is the laſt of the day) is like to be the ſharpeſt. Beſides, the laſt ſicknes bringeth trouble inough with it, when death, the diuell, mans vnremitted ſinnes, Gods intolerable wrath, and the gaping pit and deepe lake of hell doe (altogether) with greateſt terror & aſtoniſhmēt, preſent themſelues to mans ſorrowfull and ſore incumbred ſoule. Eccleſ. 12. 1.

Obiect. You will ſay, that a theefe was ſaued at the very laſt caſt of life, or ſome ſhort time before hee departed, from the Croſſe, to Paradiſe: *Luke* 23.43. *Anſw.* I confeſſe that the Scripture ſpeaketh of ſuch an

one, crucified at the right hand of the Sonne of God, who crauing with faith, mercy to ſaluation, receiued this anſwer; *To day ſhalt thou be with me in Paradiſe.* But, it ſpeaketh but of one that was ſo ſaued. And it ſpeaketh of another in that very place, and at that very time, that was damned. And here a Father ſaith: *Wee reade of one, that no man ſhould deſpaire; and but of one, that no man ſhould preſume.* This example (therefore) is a medicine againſt deſperation, & no cloake for ſinne. Let vs therefore paſſe the time of our dwelling here in feare, ſeeing wee are redeemed from our vaine conuerſation, not with corruptible things, as with gold and ſiluer, but with the precious bloud of Chriſt, as of a Lambe vndefiled and without ſpot: 1. *Pet.* 1. 17. To whom, with the Father, and Holy-ghoſt, be all glory for euer. *Amen.*

The end of the firſt Sermon.

THE SECOND SERMON.

Iob Chap. 14. Verſ. 14.

All the daies of my appointed time I would waite till my change were come.

THeſe words were ſpoken by *Iob*, of whoſe patience and prouocations to impatiencie, this whole booke and the teſtimonie of Saint *Iames* are liuely proofes. *Iam.* 5. 11. In the thirteene *verſe* of this chapter, *Iob* hauing (as it ſeemed to him) beheld Gods anger in the chaſtiſements that his ſoule felt, wherein (as hee ſaid) the Lord wrote bitter things againſt

againſt him, deſiring to bee hid in ſome ſecret place of the earth, till the Lords face were changed toward him, and till hee might ſee thoſe frownes to goe out of his countenance, that had caſt ſuch knots vpon his ſoule. In this verſe, he profeſſeth, that if he could perperſwade himſelfe of any hope yet behinde (God ſhewing himſelfe to be an enemie, *and ſetting him vp as a marke for all his arrowes*) *he would wait for it euen till death.* And this I take to bee the occaſion of theſe words of *Iob* in this Scripture. Where it may be thought a ſtrange thing, that a man commended for ſuch patience, ſhould ſo diſtemperately plead the cauſe of his affliction with God. But no man (meerely man, and clothed with the garment of mortalitie) could euer ſo wait vpon God, as not to be led aſide from his attendance for a ſeaſon, when he ſaw the Lord to faſten in him his ſharpe arrowes, and to ſet him vp as a Butt to ſhoote at.

And

And in this respect it is that this glorious patterne of patience could not beare his griefe in a minde so battered with sorrowes. For, the bodie of sinne (which in our weakest times and estate, thrusteth into the motions of our minde diuers carnall distrusts and fleshly feares) will neuer cease to molest & keep vs downe, so long as we liue here; and, *a wounded spirit who can beare? Pro.* 18.14 Neuertheless, *Iob* stil waited on God for a good end in these matters, and lost not his hope as appeareth by the last chapter of this booke, where hee receaueth the crowne of his patience, and is exceedingly blessed in his person and children. And therefore, though in the storme he spake with some distemper, yet his meaning was that he did, and would wait for Gods help and deliuerance, though it should bee deferred till *hee must put off this tabernacle*, and *change mortalitie* for *immortall*. Where let vs consider the attendance spoken-

of, and the terme or continuance. The terme is expreſſed by the mid-times, or extremitie of naturall life. The mid times are called (largely) daies, and with limitation, the *appointed daies*. The extreame point of this is called a change. The attendance is in reſpect of the ſeaſon, wherein hee attended, or of the attendance it ſelfe.

Doctr. The attendance was in a time of trouble and much anguiſh which he quietly endured: Which doth teach vs in euery hard eſtate, patiently to beare what commeth, relying on God and waiting for his word. The Prophet was in great miſerie, who, praying to God, ſaid; *My ſoule fainteth for thy ſaluation, Pſal.* 119. 81. His affliction was great, and, through the infirmitie of the fleſh, he fainted: yet he waited on Gods promiſe for deliuerance, and beleeued his word, by which he was deliuered. *Dauid* opened not his mouth in great troubles to any impatience, becauſe *God had*

had sent them. Psal. 39.9. The same Prophet, *Psal.*37.5. 7. exhorteth others to a like silence and yeelding in trouble, because God hath done it, and therefore saith; *Commit thy way to God and trust in him*: And againe, *Wayt patiently on the Lord and hope in him*; His meaning is, reason not in your affliction with God, but in patience possesse them vnder his mighty hand, seeing you haue sinned against him: then shall you see your hope, and God will surely bring your soule out of aduersitie. Also, the speech of *Moses* to the Israelites at the red sea, and when they had the sea before them, the *Egyptians* (their enemies) behind them, and steepe mountaines and high hils on euery hand & side of them, was: *Stand still and you shall see the saluation of God. Exod.*14.13. As if he had said; Go not backe by despaire, nor forward by presumption; and though you see nothing but death in men, and destruction in creatures, you shall see life in

God

God, and the ſaluation of God (for life) to euery one of you in your preſent helpe and deliuerance, if you faint not. The reaſons further prouing this doctrine are; firſt, we haue deſerued the paines of Hell by our ſinnes, much more the ſharpeſt paine temporall. Now, if God inflict a light chaſtiſement, and we deſerue the chaines of hell, if he puniſh for a ſhort time, & we deſerue for euer to be afflicted; haue we cauſe to complaine, though the *arrowes of the Almighty ſticke in our fleſh, and his hand lie heauy vpon vs? Pſal.* 38. 1. 2. *&c.* Secondly, it is the Lord, and we muſt patiently attend his worke. He doth not deuiſe, and leaue the execution to another, but whatſoeuer is done, he doth it himſelfe in the point of correction and ſenſe of paine; *his head and hand goe together. Act.* 4. 28. 2. *Sam.* 16. 10. Thirdly, we muſt be followers of Chriſt in affection to Gods will. Now Chriſt (ſeeing his father had ſo appointed) deſirouſly entred into his

his bath and paſſions for our ſakes, yea, thought the time long, and was greeued till he fell into his laſt agonie and cold ſweat, in the which he was couered (after a ſort) with clodded blood that ran abundantly from *his face downe to the ground*: *Luc.* 12.50. & 22.44. and ſhall a little ſo trouble vs, who (as the theefe ſaid to his fellow) *receaue things worthie of that we haue done*, where Chriſt ſuffered innocently and ſo much for vs? *Luc.* 23 41. or, ſhall we ſee the ſonne of God all in goare blood, and all in a ſweat, though no man touched him, though no man came neere him, and in a cold night when he lay out in the open aire, and vpon the cold earth, to ſweat ſo plentifully; not a thin faint ſweat, but a ſweat of great droppes, and thoſe of blood and water ſo ſtrong and forcible, that they ranne down his cloathes, and ſtreamed to the ground; and yet to ſay, Father, not my wil, but thine be done. And ſhall we liue at eaſe in *Zion*, and

feed

feed vpon the mountaines of *Samaria*; that is, desire an easie and pleasant life when his was so bitter to him, and full of deadly troubles? or thinke it much to feele a little of the sharpe aire, when the whole storme was vpon him, a storme so fierce and percing that it rent the vaile of his body from the top to the bottom? and be vnquiet in a small shoure who are commanded to possesse our soules in the middes of our troubles, when whole floods of his bitter passion could not carry him to the least vnquietnes in all his agonies & bloody sweats? Fourthly, it is the triall of our faith tried, or tried at all; but where is gold better tried then in the furnace? and faith (which is more precious then gold) where is it tried so as in aduersity, or in the furnace of troubles? The corage of a Souldier is more seene in warre then in peace, and the skill of a skilfull Pilot better discerned in a storm then in a calme: So the courage of a Christian is better knowne in the

warres

warre of the crosse, and when the calme of the soule is turned into a storme of tentations, then when the bodie is in health, and the soule in no great aduersitie, or when all things goe well with a man, and he hath euen what heart can wish. And as his courage, so his wisdome may better be perceiued in a rough Sea, then in a calme Riuer, that is, in a troublesome, then in a quiet estate.

A reproofe to those, who because they purge not themselues from an euill and faithlesse feare, doe (in the day of their trouble) forsake their hope, and say with the messenger who came from the King of Israel: *Behold this euil commeth of the Lord, wherefore should I attend on the Lord any longer?* 2. *King.* 6. 33. as if there were any crown without a conquest, or conquering but by that which is the *victorie that ouercommeth the world*, the grace of patience, and worke of faith in those who say with *Iob*, in another place; *though the Lord kill vs, we will trust in him:* *Vse* 1.

Iob 13.15. as if they should say: whatsoeuer comes, we wil stil praise him; and howsoeuer he doe, we wil yet wait vpon him. *Psal.* 43.4. If God will haue *Daniel* to bee the ruler vnder King *Darius*, *Daniel* must for a time, be in the Lions den, and the Kings seale must bee vpon it. *Dan.* 6.16. So Gods children shall see their hope, but first they must be committed to close prison, and haue the seale of sickneſse set vpon the doore of their chambers out of which they cannot passe: *their soule shall be among Lions*: and, *the word of the Lord shall trie them* before they goe out: before *Lazarus* bee carried by the Angels to *Abrahams* bosome, blessed *Lazarus* must bee laid at the Rich mans gate, full of sores and diseases. *Luk.* 16. 20. 22. So Gods children shal be freed from miserie, in the kingdome where is no sorrow nor woe, and passe from their bodie of death, to the bosome of *Abraham*: but they must first taste of the cup of miserie at the doore

of

of death, and bee filled with sores, and prepared by sickneſſe before they can put on this change. *All teares ſhall bee wiped from their eyes, Apoc.*21.4. but then they muſt ſhed them here. Alſo, *except the wheate corne fall into the ground and there die, it bringeth forth no fruit. Ioh.*12.24. So Gods children ſhall flouriſh for euer: the ſeede of their bodies, ſhall grow before the Lord in the garden of his preſence, but both it & they muſt receiue this increaſe and preferment by the help of corruption: It, and they muſt be kept in the coffin of the earth and there putrifie (as doth the ſeede of corne) before there can be any putting on of the greene garment of the reſurrection to eternall life. For, ſince the fall of *Adam*, no man paſſeth to Paradiſe but by the burning Seraphins, *Gen.* 3.24. nor to the holy Citie, but by the Riuers of Babel, which muſt enter into his ſoule. And thus God will trie the patience of his children, before hee worke

their full deliuerance. Much (therefore) are they to bee condemned, who if they may not haue their heauen preſently and in this life, will rake into a hell of ſinnes, and world of luſts, to haue thoſe delights which they loue better then heauen, the pleaſures of ſinne for a ſeaſon; and ſo forſake God, to inherit deſperation.

Vſe. 2. An admonition to ſtore our hearts with faith, hope, patience, and the promiſes of God in his word: ſo ſhall we be in better caſe, and likelihood to beare what commeth. Alſo to look for trouble, and when it is come to poſſeſſe it in patience, not to breake the Lords bonds, nor to caſt the cords of his chaſtiſements from vs, by a mutinous and diſtempered ſoule. For the tenure whereby wee hold heauen is the croſſe: and the great Indenture that is made betweene Chriſt and his Father runneth in this forme, and ſtile of words: *All that will liue godly in Chriſt Ieſu, muſt ſuffer*

suffer persecution. 2. *Tim.* 3.12. In the drowning of the old world, as the waters rose, so did the Arke: and in the deluge of this world, the Arke of the faithfull soule should bee lift vp to confidence, and arise to God, as afflictions lift vp their waues. That is, as sicknesses, and troubles, and afflictions, and the whole traine of hell fight against vs: so we should fight against them by that victorie that ouercommeth the world. 1. *Ioh.* 5.4. Christ vpon the Crosse, as a Doctor in his Church, did by his owne example and in his great patience (then) commend his truth vnto vs, who relyed vpon his fathers deliuerance, *when the snares of death compassed him, and the paines of hell caught hold of him, and when hee found trouble and sorrow.* *Psal.* 116 3. *Luke* 23.46. *Esay* saith, *Peace shall come.* *Esay* 57.2. but to whom? to euery one (saith he) *who walketh before the Lord.* That is, it shall surely goe well with him at the last who keepeth his vprightnesse, and

continueth to doe well, who persisteth in his good course, meeting the Lord in a readie heart, and prepared soule, *Psal.* 108. 1. and who (when Christ saith *I come quickly*) doth reply and make answer, with all Saints saying; *euen so come Lord Iesus*, *Apoc.* 22.20. that is, doe as thou hast said, whatsoeuer pleaseth thee, contenteth me. Some tainted with hypocrisie, can abide some short and small troubles, but if they continue long, and receiue encrease, they forsake their patience and further their paine, by beating the aire and themselues with their raging and vnquiet sounds, till they cause the Lord to lay heauier penalties vpon them, and to chaine them faster with linkes of longer and more perplexed troubles. And so, as the Bird that is caught with the Lime-rodde, and the Fish that is taken in the Net, the more they striue, the more they entangle themselues. So the more impatient men are of Gods corrections, the more

more ſtripes they purchaſe to themſelues in the ſnare, and vnder the net of that their humiliation: the more intolerable alſo they make the tie of their croſſe, and the more improbable their iſſue and going out. Hee that carrieth a weightie burthen, the more he ſtirres and moues it, the more it oppreſſeth him: and ſo the more vnquiet and vnruly we are vnder the heauy burthen of the Lords chaſtiſements for ſinne, the more we gall our ſoules and bruſe our fleſh in vaine, where, by our patience, wee may auoide ſuch needeleſſe vexation and 'tirings out, it being truly ſaid (which is commonly ſpoken) that of ſufferance commeth eaſe. Some haue no faith more then ſenſe teacheth them, who beleeue as farre as they can ſee, and further then their ſight leadeth them, they will not ſet one foote downe toward faith. Some know not the word, neither what God hath promiſed in it to thoſe that feare him: and therefore when

they come into trouble, they despaire of help themselues, with shifts and fetches of their owne head, not attending the Lords help, because they know not his power by his word, nor what mercie hee will shew to those who put trust in his saluation as the word doth teach. *Iob* knew his mercie and power, and therefore did not fume against the Caldeans, nor murmure against the Lord, but bore his losse quietly and thankefully, *trusting in God. Iob* 1.21.22. *Dauid* meditated much often in the Lawe, and therefore fretted not against *Shimei*, who railed against him, but searched his conscience, and went vnto his sin, making the Lord his hope. 2. *Sam.* 16.10.12. And *He.* who was *like a bottle in the smoke, forgate not Gods statutes*, that is, knew Gods promises in his word, and truth in his righteous testimonies, and therfore receiued comfort, that is, that word, or rather the truth of God in that word, sustained him in all troubles.

bles. *Psal.* 119. 147. So much for the season of his attendance. The attendance it selfe followeth.

I would wait, &c.] The action of *Iobs* attendance, is deliuered by a word that signifieth to wait; or to wait by hope, for a thing, or to tarie and abide the deferring of it till it come; and to looke as seruants for their Master, when hee will returne in the euening. His meaning (therefore) is, that he will wait and be ready alwaies for his happy death till it come, how long soeuer it bee in comming. The point here taught is, Christians must bee alwaies in a readinesse to receiue their change: or to speake plainly; Christians must euer bee prepared for their death. Something hath been spoken of this already in the first Sermon and second doctrine: but it is a matter worthy our further search. Our Sauiour Christ (therefore) to shew that this should be the expectation and mind of Christians, exhorteth them to bee as men that wait for their *Doctr.*

their Master when hee will returne from the wedding: which was in the night, as is euident by their receiuing of him with lights: and by the custome that was obserued in mariages then, which was, to bring the Bride from her fathers house, to the mans house in the night: *Luke* 12.35.36. And so, modestie was the muster of the maids of those daies. Now, they that wait for their Master, that is, that wait diligently for his comming home in the night; will set vp lights in the house, & haue some in their hands. These lights are the Word, which as a light shineth in a darke place. This world is a wildernesse, and we (naturally) blind, that is without vnderstanding: and therefore we must haue the light which is put in the lanthorne of the Law to guide and direct vs still in the dangerous waies of it, *Psal.* 119. 105. and this light must be burning in vs, that is, wee must adde zeale to our knowledge; for it is of no vse if it want fire and bur-

burning : And it must bee in our hands, our hands must *handle the word of life*, 1.*Ioh*.1.1. and we must not bee hearers onely, but doers, *Iam*.1.22. Secondly, they that wait for their Master stand at the gate, or before the doore, looking for his returne : So they that wait for the day of their redemption, must stand with *Abraham* in their tent doore, and with *Eliah* in the mouth of the caue, waiting for it : *Gen*.18.1. & 1. *King*.19.9. that is, they must dwell in the world as in tents, and as strangers in these caues of the earth, wait for their house aboue. Thirdly, they that looke with attendance for their Masters comming, will haue his house in a readinesse against his comming to it ; and whatsoeuer may offend shall be taken out of the way : so they, that looke for Christ, and wait by hope, for the day of his comming, will purge, by repentance, all the roomes of his spirituall house, put away sinne and bring in righteousnesse into e-

uerie

uerie power and member of ſoule and bodie. Fourthly, they that wait for their Maſter, with a louing and chearefull deſire of his comming, will take vp the time with talking and thinking of him: ſo they that looke for Chriſt, will reuerently talke of Chriſt and as Chriſtians, thinke thoughts of Chriſt and haue Chriſtian muſings; or thinke (much) of death, and (often) that they ſhall die: which muſt needes keepe them in a continuall loue and expectation of Chriſt and of death. In the booke of *Eſay* one of the exerciſes of the godly is ſaid to be their waiting for God, or (which may haue this meaning) their waiting for his ſaluation, by death, that they may *goe to God*. *Eſa.* 25.9. where it is entended that they did not onely reioice in his ſaluation, but ſo liue, that death might bring them, in the Charet of their godly life, to the God of their ſaluation. Thus did *Simeon* that embraced Chriſt, and thus did *Ioſeph* that embalmed Chriſt, *waite for*

the

the kingdome of God, and their ſalua- Luc. 2. 25. &
tion by death. *Luc.* 2. 25. & 23. 51. 23. 51.
They liued not contented with their preſent eſtate, but waited for a better; and as *Elijah* came out of the caue when the Lord came to him, ſo they were ready alwaies to come out of the caue of their bodies to *meet the Lord.* 1. *King.* 19. 11. And thus *they ſtood in their dore, who waited for the appearing of the Lord Ieſus Chriſt.* 1. *Cor.* 1. 7. that is, thus they waited, who waited for the day of their death wherein they might goe to the Lord, and for the day of the Lords appearing, wherein he would come to them. Laſtly; this is the propertie of the ſonnes that they waite for the adoption, that is, looke for the fulfilling of it, in death, by *their owne full redemption. Rom.* 8. 23. The reaſons. And that the faithfull ought thus to waite and bee prepared for death at all houres, may further be proued. Firſt, they know not when they ſhall die, and, if they ceaſe from attendance,

the

the *Maſter will come in a day when they thinke not. Math.* 24.50. Therefore they ſhould alway looke for that, which whether looked for or vnexpected, will moſt certainly, (though ſtealingly) come. Secondly; *Chriſt appeareth vnto ſaluation* onely to *thoſe that looke for him. Hebr.*9.28. that is, that ſo liue, as, whether hee come in the ſecond watch, or in the third, he ſhall find them waiting in their doore for Him, by continuance in well doing. But, doe they looke for him, who continually ſerue ſin in their mortall bodies, and continually and ordinarily are holden in thoſe curſed luſts of the world and fleſh, wherein is nothing but death and hell? I ſpeake of fornicators, couetous, drunkards, daily ſwearers, and other monſtrous ſinners, doe they looke for him? or, would they curſe and ſweare, and riot on the Sabbath, and ſteale, and whore as they doe, and drinke ſo many healths till they haue left no ſoundneſſe in them

them, if they thought presently to die, and presently to come to their terrible account, & they may presently come vnto it? Thirdly, wee serue a prentiship of attendance for our worldly freedome, and (to reason from the lesse to the greater) will we not attend seuen yeres (perhaps we shall not wait seuen dayes) to be free for euer? For by the portall of death the godlie passe from bondage to libertie, from the land of Ægypt to the land of righteousnesse, from the vale of tears to mansions of glorie.

An instruction to keepe alwayes in mind the day of our death, that it preuent vs not by carnall forgetfulnesse, or come vpon vs vnlooked for, as *Iehu* furiously came vpon *Iehoram*, 2. *King*. 9. 23. 24. hee made with al speed to his charet, thinking to flie, but the arrow that *Iehu* shot, preuented him: So some thinking to flie from the flying arrow of death, by running to their accustomed refuges, as it were Charets of vaine *Use* 1.

delaies

delayes and hopes further to auoide it, haue presently receaued into their bodies the fatall dart of death, and haue presently died. That we may thus remember death, we must not be careleſſe to ſpend our ſhort time well, as they are whoſe comfort ſtandeth rather in an vncertain delay of death then in anie certainety of life eternall after death. Our care muſt be to liue well, ſo ſhall we without our care, haue good aſſurance to die wel. If we continue and increaſe in goodneſſe, we are well prouided for death, and need not to feare the bitter effects of ſecond death. *Bleſſed is that Seruant, whom the Maſter, when hee commeth ſhall find ſo doing. Mat.* 24.46. The Apoſtle *Paul* might well ſay, he was ready to be offered, to wit by that end of all the liuing, death, ſeeing he had fought a good fight in the battell of his life, finiſhed a good courſe in the race of his pilgrimage, and *kept faith* in a good conſcience. 2. *Tim.* 4 6. Hee conſidered his life,

as

as a woman with child reckons her time as neere as ſhee can, becauſe then ſhee hopes for deliuerance, the nerer the day of his laſt Iubilee or laſt breath drew, the more his ioy increaſed, being ſure that (then) he ſhould *goe out of priſon. Leuit.* 25. 41. 54. Thus had he ioy in death who had ſo well and long prepared himſelfe to die.

A charge (therefore) vpon careleſſe perſons who, as if they ſhould ſay with the enill Seruant, ſpoken of *Math.* 24. 48. *My Maſter doth differre his comming*, fall into a deep ſleepe of falſe peace without all regard of *awaking to righteouſneſſe. 1. Cor.* 15. 34. till death come to cut them off with ſinners. Chriſt, ſpeaking of the dayes of *Noah*, doth not ſay that the Men (then) were vnmercifull, extortioners or idolatours, but that they ate, they drank, they married till the flood came; that is, were firſt drowned in ſecuritie, and (after) *in water Luc.* 17. 26. 27. Further, ſpeaking in like manner

Vſe. 2.

of the daies of *Lot*, he saith of the men of that time, that they ate, they dranke, they bought, they sould, they planted, they built. verse 28. but were these things vnlawfull? No not in themselues, but in their manner of vsing them: for, they entended nothing else till *God rained fire and brimstone from Heauen vpon them, and destroied them: verse* 29. That is, nothing could warne them till death came that giues no warning. And here our Sauiour setteth downe three sorts of men, the first followed their pleasures, onely they ate, they dranke. The second followed their profit onely, they bought, they sould. The third (and worst of all) followed both their pleasure and profit: for, they builded for their pleasure, and planted for their profit. And doe not some of these, or all of these lusts of the world hold careless Christians (if we may call such Christians) so in the loue of earthly things at this day, that there is no remembrance

brance of death in their waies. Doe not worldlings, entring into a dreame of an Heauen vpon Earth, dote so vpō things that perish with the vse, that they neuer thinke of things eternall, whether life or death euerlasting, till they must (no remedie) passe from this world to another? The foolish Virgines thought not of *their oile till the Bride-groome came and there was no opening. Mat.* 25.8.11.12. And foolish sinners so flatter themselues with a slumbering opinion of preparing (time inough) for death when they goe on their last houre, *that they will know nothing till the flood come. Mat.* 24.39. nor looke toward *heauen* till *they bee in hell. Luc.* 16. 23. nor haue oile in their vessels and repentance in their hearts, with it to meete the bride-groome, Christ, till the gate of mercie and of all hope be *shut. Math.* 25.10. Meane while, what doe they but follow the pride, couetousnesse, whoredome, drunkennesse,

and lusts of their owne heart, not remembring *Ioseph*? But pray we (beloued) for a waking conscience, and let not this keeper of the house, in a heart past feeling, so drowse and sleepe in vs, that our house be broken, digged through and rifled before we haue time, or will, to say Lord haue mercie on vs. So much for the attendance spoken of, the term or continuance followeth.

All the daies of mine appointed time, &c.] The time of *Iobs* attendance or waiting on God for his helpe, is the whole terme or act of his life, which he calleth, not yeeres, but daies. So hee measureth his short time by the inch of daies, rather then by the span of moneths, or long ell of yeeres. Which is to teach vs, that the daies of man are few, & his life short vpon earth. And that it is so, experience, and that which we see in daily vse doth shew besides the word, which (for this) speaking of mans short time, vseth to take

Doctr.

the

the shortest diuision in nature to expresse it by; as that it is the life of yesterday; *Ps* 90.4. A life which is gone as soone as it comes, *vers* 9. a life of few houres, as a watch in the night, *vers*.4. the life of a thought, whereof there may bee a thousand in an houre, *vers*.9. a life of nothing, *Psal*. 39.5. that is, of no time, or of vanitie, which is next to nothing. *Iacob* in his time brought it to a short account, that is, from diuers hundreds to an hundred and thirtie; *Gen*.47. 9. But *Moses*, comming after him, gathereth it into a shorter summe or account, euen to an account or count or totall of threescore and ten, or of fourescore at the most, with labour and sorrow. *Psal*. 90. 10. *Dauid* measureth it with his short span: *Psal*.39.5. and this excellent Saint compareth man, *borne of a woman, to a flower that is soone cut downe, and to a shadow that continueth not*. *Iob* 14.2. Finally, our vncertaine short life is in Scripture compared to a thought that is pre-

ſently gone, *Pſal.* 90. 9. to a dreame in the night that is forgotten in the morning, *to a bubble vpon the water, to a ſhip vnder ſaile, and to a weuers ſhuttle. So ſoone paſſeth our life and it is gone.* The reaſons. Firſt, Iniquity now aboundeth, and more in theſe latter times, then in former ages: *Math.* 24. 22. 2. *Tim.* 3. 1. 2. which muſt needs prouoke God to cut ſhorter theſe our dayes, then thoſe better daies wherein our fathers liued, who liued more ſimply and in fewer ſinnes then wee their children doe at this day. Secondly, our time is ſhort, that our ſhort time might moue vs not to deferre to doe good as the manner is, ſeeing euen the Diuel himſelfe is buſie becauſe his time is ſhort. *Apoc.* 12. 12. 17. Thirdly, our life is as nothing, that Gods Children might ſooner be deliuered from their burthens, and from thoſe that burthen them in this life, and that the wicked (the children of this world) might haue a ſhorter time to keepe in bondage

and vnder the whip of malice thoſe poore ones, who deſire to ſacrifice their life to God in a conſcience of his ſeruice, *and to walke in faith, before him.* For if mans life might now extend to the yeares which were before the floud; when men liued ſix, ſeuen, eight & nine hundred yeares; This cruell age, in which wee liue would too long torment, and too vilely deale with Gods faithfull ones, there being no hooke of ſhort time in the iawes of the wicked to keepe them in feare; as now, when death is ſuch a tyrant, and ſhort life ſuch a curbe vnto them, that they dare not, or cannot doe as they would. And indeede, how can they doe that in their fortie and vnder their foureſcore, which they might doe and would be bold to doe, being men of might, in their hundreds? Alſo, how could the poore Church, hold vp the head and continue in good caſe, that ſhould haue ſo ſtrong and long-liued enemies to encounter with?

Vse 1. An admonition to run the way of Gods commandements, while he enlargeth our hearts, and not to put off our conuersion in so short a life. Hee that hath a long iourney to goe in a short time, will make hast: and he, who remembreth that euery day runneth away with his life, cannot sit still. But where men promise to themselues long life and much time, there they wax wanton and become secure: as *Amos* 6. 3. & 2. *Pet.* 3. 4. Therefore the Lord doth commend our life to vs in this Scripture, and in other Scriptures, in a short abstract of daies, and not in a volume of yeares, as in the booke at large. So Christ saith to Ierusalem, *in this thy day. Luke* 19. 42. not granting a longer terme then the terme of one poore day vnto her. Which was to teach her, and vs in her, to thinke euery day to bee our last day. And therefore to doe that this day, as in our time, which wee are not sure to doe the next day, as in a time that God hath taken

taken to himselfe and from vs, as being more properly his, then our day. A worthy Souldiour warring long vnder *Adrian* the Emperour, after that long time returned to his house, and liued Christs souldiour. Where, and in which manner, after he had liued seuen yeeres, he yeelded to death: and beeing readie to die, commanded that it should bee written on his tombe: Here lieth *Similis* (for, that was his name) a man who was many yeares and liued but seuen: counting that hee liued no longer then hee liued a Christian. How many warre after the flesh vnder the Emperor of the aire (not vnder *Adrian*,) who yet (I cannot say seuen yeeres) I would I could say that seuen dayes or houres before their death, they did cast away these weapons of sinne that it might bee engrauen vpon their graue stone for their Epitaph, that seuen daies before their last day, or seuen houres before their dying houre, they not onely had a being

being, but a life in the world, and not onely were, but liued? Such desire, not to remember but to forget their short time: nor to heare of their end, but to suppresse it, because the remembrance of it will make them sparingly to offend, and the feare of it alter affections. And from hence it is, that hee who hath peace in his dayes, and is besotted with the slumber of long life, being loath to leaue his possession for an vncertaintie, or to liue & be where hee cannot assure himselfe that hee shall or can, either liue or be as here he may, and doth; saith to death, as *Ahab*, to *Eliah*; *Art thou here mine enemie?* 1. *King.* 21. 20. When (the preferment of it considered in the sweet peace of the righteous, and happie death of the Saints) hee should rather say; Welcome my friend, or the welcom day of death, come neere.

Vse 2. A reproofe (therefore) to those who put off the time of amendment to some long time hereafter not remembring

membring their short time and few dayes here. Though here they be but Tenants at will in their Clay-forme, whose foundation is in the dust, whose strength is a few bones tyed together with sinewes, as with small strings, whose life is in a little breath quickly stopt, and which (howsoeuer we patch and peece it, with helpes of Art, and supplies of Nature for a time) will, they know not how soone, fall into the place of darknesse, when the winde of death hath passed ouer it. Yet they thinke not of their enduring house, and house from heauen, or they so much delight in the momentanie gourd of their short life (which yet hath her worme of speedie corruption) that they forget the dayes euerlasting, and change that is to come. *Ion.* 4. 6. Of such wee reade: Chapter 21. of this booke: Who, because their houses were peaceable to them without feare, their wealth came in vnto them without faile, and they were great

in their posteritie: Therefore their hearts were all set in pleasure, and they reioyced in their dayes and substance that was so great, not remembring their time, how short it was, till they suddenly went down to the graue. When the Disciples were in the Ship, and the Ship was in the middes of the Sea, tossed with windes, and couered with waues; they came to Christ & awoke him, saying; *Master, saue vs, wee perish.* *Mat.* 8.24.25. But they had Christ with them in the Ship. But some thinke not of Christ to awake him to their saluation (being strangers to God through the ignorance that is in them) til the ship of their body, tossed with the tempests of their last sickneſſe, bee readie to sinke into death, and by many leakes and wearings, beginne to receiue into their soules that dead sea that must needs drown them in perditiō & destruction, before the Lord for euer. For, how many (thus) think of him, till they can thinke no longer? how

many begin to liue, that is, truely to liue, till they be readie to die? and how many call to minde that Time of Times, till there be no more time, at least to them, & till that last time and houre of the day come vnto them in the which they must come to the barre, to receiue their doome and iudgement? The reason of all this backwardnesse to a new life in the feare of God, is mens ouer-hungrie desire to follow those pleasures of sinne, into which Satan putteth himselfe as he did into the Serpent, to beguile *Heue*. The subtile enemie knoweth with what bait to take a worldling to all forgetfulnes of God, and of the iudgement to come. And therefore as the hunter minding to take the Tygres young one, is said to set vp certaine looking glasses in the Tygres way, that is, in the way that she passeth to seek her straying brood, that finding in such glasses a perfect resemblance of her selfe, the same may cause her to leaue the pursuit, and to loose her whelpe: So this old huntsman

Satan, obſeruing what care man ought to haue (which care but few men haue) to ſaue from hell and deſtruction his ſtray ſoule, doth ſet many goodly ſhewes, or falſe glaſſes of pleaſures (which ſeeme, but are not) in the way of his Chriſtian walke, that by holding his ſight in theſe deere-prized delights, he may more willingly leaue the care of that one thing which is neceſſarie, the ſaluation of his ſoule. Therefore, that wee may not bee taken in this Hunters ſnare, our ſhort life ſhould be often thought of: When we goe to bed we ſhould remember our graue, and when wee riſe in the morning, conſider that we ſhall riſe out of the graue of the earth at the laſt day. With this key of meditation we ſhould open the day, and ſhut in the night: And what befalleth others in the duſt of their bodies, we ſhould thinke muſt come to vs (we cannot tell how ſoone in our owne duſt & mortality. Here (therefore) as the third Captaine ſent from the

King

King of Israel to *Elish*, to bring him, and perceiuing that the other two Captains with their fifties were deuoured with fire from heauen, at the request of *Elish*, grew wise by their experience, and therefore fell downe and besought fauour for himselfe and his fiftie, 2. *King.* 1. 13. So we, seeing or hearing of so many fifties, young and old, that in these late yeares of mortalitie haue ended their liues in a fire of pestilence sent from the Lord, should make supplication day and night, not as that Captaine to the man of God, but as true Christians to the man and God Christ Iesu, that our liues & deathes may be precious in his eyes; and that we may not forget, that what is done to others may come to vs. And if God haue knocked by many infirmities, as by so many messengers, at the doore of our fraile bodies, wee should not deferre (then chiefly) to open to him by present repentance, least he breake in by incurable plagues, and make his way

by

by our certain destruction, & death remediles.

Vse 3. An apologie or defence of those good Christians, who considering the vncertaintie and shortnesse of Mans time, redeeme as much as may be of it into the hand and to the glorie of Him that made and is owner of all their daies, in a care of his seruice. They know that Satan is a great gainer by the waste of time, and that (contrarily) they shall gaine, and Satan be looser by a wise redeeming of their few daies for good duties; and therefore they care not to buie time with any redemption temporall, so they may haue store of it for the markets of godlinesse and the feare of the Lord. This would be well obserued: for, it sheweth the reason why the godly haue so great comfort in their short time, and the wicked no true comfort in their few euill daies, and so much horror at the end of them, when they goe from their house to graue. The godly haue much plea-

sure

ſure in their ſhort (though troubleſom) life becauſe they haue beſtowed it well, and becauſe they are become, by ſuch redemption of time, citizens, in title, of a citie that cannot be ſhaken. And therefore though their time bee ſhort, their ſhort time here is very comfortable vnto them, ſeeing, as *Noahs doue vpon the waters*, they waite daily till God open the window of his heauenly Arke, to take them to reſt from their labors. The wicked, who haue ſpent their ſhort time euil, muſt needs greatly feare at the end of their ſhort time, ſeeing when they ſee death, they may doubt if it be peace, hauing neuer yet loued the God of peace: 2. *King.* 9. 22. The righteous are in the world as the Iſraelites in Babylon, who beeing captiues in this priſon of life, care not how ſoone they bee deliuered, that *they may ſing the ſongs of the Lord in their owne Land*; *Pſal.* 137. 4. The wicked, like ſpirituall Babylonians, and as men at home in their

owne naturall ſoile, deſire no other life, and know no better, and therefore it exceedingly grieueth them ſo ſoone to depart from this, and ſo much againſt their wils. To the godly, by reaſon of good houres well employed, death is the laſt enemie: and to the wicked, by their prophane life, the firſt: Gods Children count nothing their own here, euerie day they gather Manna, and haue but from hand to mouth, till the long Sabbath come, when they ſhall eate the fruites of the land of heauen. Therefore their loſſe is nothing when they haue loſt all here: onely they looſe miſerie and finde ſaluation, and what loſſe is that? Surely ſuch as they are glad of, and the ſooner they make the change, the better for them. The worlds children are here at home in their Mothers lappe, here they haue their pleaſure. *Luk.* 16. 25. and receiue their portion, hauing great things for themſelues, and to leaue to their Babes when they are gone.

1.Cor.15.

Here

Here they wasted time, the faireſt and beſt part of it, vpon their profits, and luſts, and little of it they beſtowed, if any of it, well: and what maruel then if they cry out to come to their account for time ſo precious, ſo much abuſed? The godly, becauſe their affection is to do good, and God doth ſo mercifully bleſſe them that they conſtantly and heartily doe it: therefore they are, and are reputed ſeruants in Egypt, and ſtrangers in the wilderneſſe, being vnhappy, to wit in the opinion of worldly men, till they come into their happy land, and receiue thoſe manſions which are prepared for them. The wicked, becauſe they ſerue ſinne in their members and ſhort time, are happie till they die, being (for that) Lords in Egypt and Citizens here. Here in pleaſures, after death, in torments. Here Lords of the earth, & hereafter brands of hell. No maruell (then) if ſhort life trouble the wicked, as it comforteth the godly. That which is ad-

ded by *Iob*, to his time of attendance, followeth.

All] *Iob* saith that hee would *waite all his daies*, because he knew not the day nor houre when God would command his apparence by death, and send him to his dust. As if he should haue said: Of my departure hence, I know not the day nor houre, or I know not when I shall
1.Pet.1.17. die, and therefore euery day shal be as my dying day, and I will liue in continuall expectation of that which will come, I know not how soone. This is the meaning. And the
Doctr. point taught is: though there bee nothing more certaine then death, yet nothing is more vncertaine to vs then the houre in which we shall die. For this cause, the day of the generall, as likewise the day of our particular iudgement, in death, is said to come suddenly vpon worldlings, as the snare vpon the bird, which commeth when it is not looked for. *Luke* 21.35. And *Mathew*, to shew how little wee know the com-

comming of it till it come, compareth it to a Maſter from home, who returneth to his houſe in a day that the ſeruants looke not for him, and in an houre that they are not ware of: *Mat.*24.50. And in the 43. verſe of the ſame Chapter, he compareth it to *a thiefe in the night*. For, as a thiefe giueth no warning, ſo no more doth ſtealing death. He that *keepeth the houſe, knoweth not when the thiefe will come*; and hee that looketh for death knoweth not when he ſhall die 1.*Theſ.*5.2. The reaſons. If we knew the day of our death, we would put off all till the comming of that day. Secondly, as it is the glorie of a King to know ſome things that no man elſe can know: ſo it is a part of Gods glorie to hide from men and Angels, the particular houres of mans death, and this worlds doome, which hee hath cloſed vp with the ſeale of ſecrecie, and put in his owne power. Now, *God will giue no part of his glorie to another.* Thirdly, if we knew

the houre or certaine time of our death, it would giue vs too great boldneſſe to wallow in ſinne, till that time or houre came. The whoriſh woman, becauſe ſhe knew the iuſt time when her husband would returne, who went into a far countrie, did by ſuch a certaine knowledge of the appointed time of his comming backe, the more liberally *poure out her ſoule to vice & wantonneſſe. Prou.* 7. 20. Therefore it is counſell to vs, when wee ſhall die, that all the dayes of our appointed time we may wait for this day, and in all our time, looke for this laſt time.

Vſe To make good vſe of this point; we muſt account of euery preſẽt day as the day of our death; ſo liue now as if we were now dying, & doe thoſe good duties euery day that wee would bee found doing at our laſt houre of the day. Death doth come ſuddenly to many, ſo it may to vs; and ſome, who haue promiſed to themſelues many yeeres, and

long

long life, haue not had a minute of warning giuen them to cal for mercie. The houſes of their bodies were preſently digged thorow, when they iudged their time endleſſe: and when they thought to haue runne a long race of ſcores, their graues haue met them in their ſetting out, and they haue ended their act before they had plaide one full part on their ſtage. The conſideration hereof ſhould make vs carefull to doe good while we haue time, ſeeing we are ſo vnſure of it. *Gal.* 6.10. The time of making peace with our Aduerſarie is while wee are in the way. *Math.* 5.25. And becauſe we know not the day, we ſhould watch by doing good, euerie day, *ſitting with Abraham in our Tent doore. Gen.* 18.1. And watching death, that watcheth vs. One light before doth more good then many carried after: So one forethought, is better then twentie after-wits. Death looketh for vs euerie where: therfore (as one ſaith) Iob.21.23. 24.25

wee should euery where looke for him: *Luke* 12.35.36. But further, to incite vs to this Christian watch, let vs remember that *where the tree falleth there it lieth*, in the East of life, or West of second death, where the Sunne of peace setteth vpon reprobates for euer: *Eccles.* 11.3. As the last day of our life leaueth vs, so shall that last day, the day of Christs comming, finde vs. How good were it (therefore) before we runne into desperate arrierages, to cast our billes of account: the rather, because wee shall bee warned out of our office we know not how soone: *Luke* 16.2 Some Emperors among the Heathen were woont (as bookes say) to bee crowned ouer the sepulchers and graues of dead men, to teach them by the certaine, but vnknowne end of their short life, to vse their great roomes, as men that must one day be as they then were, whose graues they trode vpon. The old Saints, who liued in a continuall medita-

August.

tion

tion of their ſhort and vncertaine time, were wont alwa y (like wiſe Merchants) to thinke of their returne homeward : And therefore tooke vp their treaſure by billes of paiment, not where they were, but where they would bee, and meant to make their long aboad, that is, meant to be for euer. And the Philoſophers (who ſaw not beyond the clouds of humane reaſon) when they perceiued how much men did decline by courſe of yeares and waſtes of time, were woont to ſay: that the life of a wiſe man, was nothing but a continuall meditation of death. And were it no more but that it is enacted as by an euerlaſting Parliament, that all muſt once die: *Heb.* 9.27. This were inough to caſt a cloud, yea a whol dark sky, ouer the faireſt day we ſee here and paſſe in our faireſt pleaſures. But when we ſhall conſider that after death commeth the iudgement, it muſt needes moue vs to turne our laughter into mourning, and to

thinke

thinke how to liue and die well in so short and certaine, but vncertain time of our expectation of such a day, a day of such dread and terrour to careleſſe liuers, a black, hideous, and dismall day. But careleſſe perſons, like thoſe officers in the Kings house who (hauing their allowance of lights) conſume them in wantonneſſe, and goe to bed in the dark, doe conſume on their luſts thoſe goodgraces (as it were lights, which they haue receiued for ſaluation, from the father of lights: *Iam.* 4.3. which is cauſe, that when their bodies muſt goe to their bed of death, they go to it in vtter darkneſſe, *where is weeping and gnaſhing of teeth.* So farre for the time which is called (largely) dayes, that which is limitted, called the appointed time, followeth.

Of mine appointed time, &c.] By appointed time, *Iob* here meaneth, his bounded life, which can no more be extended beyond the appointed time, then the Sea can paſſe

her

her bounds. Psal. 104.9. From whence this doctrine may be gathered, that we liue by Gods decree, not at our owne pleasure. So *Paul* told the men of *Athens*; for, hauing taxed their superstition, who wold bound the boundlesse presence of God to a temple made with hands, and to Idols the worke of mens hands: he sheweth, hat the Almighty Maker of this Worlds-masse, is not to be straitned, who hath shut in with the straites of time, fore-set by himselfe, all *men and creatures, haning assigned their times, and the bounds of their habitation.* *Act.* 17.26. And in this Booke of *Iob*, it is moued by a question, but taken for granted, that *there is an appointed time to man vpon Earth.* *Iob* 7.1. or a set time of mans warrefare here: that is, he is a Souldier, and his life militant: but how long and for how short a time, he shall be, and continue in this field of his bodie vnder corruption, fighting against the strange lusts that are in the world, it is ordered by him *Doctr.*

him who hath ſummed vp all the number of his daies, and meaſured his ſhort time with a decree or Law which he cannot paſſe: after, it is ſaid that God hath ſet *Mans daies, and numbred his moneths, and limited his time*: that is, that he hath ſet bounds to all the moments of his life here. *Iob* 14. 5. By which it is plaine that the maker of man hath in his hand the whole number of mans time, ſuch as it hath pleaſed himſelfe to adde to the Moneths and yeeres that he hath giuen him in this vale of miſerie. The reaſons. Firſt, if God had not numbred the daies of man vpon earth, they who loue the world would neuer leaue it, nor they who ſuffer in it (without ſpeciall grace) waite till God ſhould worke their deliuerance from it. They who liue in pleaſure would neuer reſolue to die, and they would preſently ſeeke their owne death, and find it who liue in paine. Secondly, as wee are not borne at our owne pleaſure, ſo it is reaſon

reason we should liue and die at his pleasure, who hath formed vs in the wombe. Thirdly, God taketh small matters into his hands to order them: *Mat.* 29 30. and shal we think that he hath not taken to himselfe the great matter of life and death to dispose of it?

A confutation of those who think that man can either shorten his owne life, or draw it beyond the Lords score, to make it longer. Indeed, man may, by offering violence to himselfe, become an vnnaturall instrument of the Lords iustice to cut of those daies that God hath finished: but no man can later, or sooner die then the Lord of death and time hath set his end. Quest. But hath not the Magistrate power ouer the life of a Malefactor? and is it not in his hand to giue him his life, or to take it from him when his sinne hath giuen him into the power of the Law and of the Magistrate vnto death? Answ. In this case, the Magistrate hath no power, but what *Vse* 1.

what is giuen him : as when either the ſpite of time, or ſinne of Men, ſhall accompliſh what God hath purpoſed. *Ioh.* 19. 11. So Chriſt told *Pilate*; who becauſe he had the ſoueraignty of iudgement, thought he had (alſo) the ſoueraigntie of life: verſe 10. But he had no power, but what the decree of God and determined moment of mans ſaluation had then giuen vnto him. If then the Magiſtrate ſaue a man who is iudged to die, it is ſecretly to fulfill Gods time concerning him which is not yet come; or if he cut him of, it is becauſe the time appointed to him by God is firſt come, and he is Gods Miniſter to doe what God hath purpoſed to be done.

Vſe. An inſtruction, teaching vs patience and contentment when any of our friends ſhall be taken from vs: for, God hath taken them from vs, their time was come, which, as we cannot preuent, ſo we may not enuie: 2. *Sam.* 12. 20. 21. *&c.* So for our own death, we muſt willingly beare it,

it, seeing that God hath appointed that we shall once die, and that once must once come. *Hebr.* 9.27. It is (I confesse) naturall to all to be loth to lay downe this tabernacle: but our obedience to the will of God must correct nature in so direct an opposition to his decree that hath made vs we must call to our remembrance, not what we could wish, but God hath purposed, reasoning, euerie man apart, and priuately in his heart thus: I must needes die because it is Gods ordinance, and I will willingly die that I may shew my obedience to his will. I must needes die to put of corruption, and I will willingly die that I may see God. Or, I must needs die, that sinne may haue his pay (*the wages of sinne is death. Rom.* 6.23.) and I will willingly die that sinne may be no longer, and death may *loose his sting and power*. So much for the mid-times of that naturall life in which *Iob* became attendant, and did waite for a better life, the period

Looke *Deerings* 11. Lecture on the Epistle to the *Hebrues*.

riod of time which he expected, followeth.

Till my change were come.] Here *Iob* sheweth how long hee would waite, by hope, in his afflicted estate euen till that period of time should come (which he calleth the time of change) when hee should finish the daies of his warre-fare on Earth, and receaue the Crowne of his sufferings in glorie. And here, by the day of change, he meaneth the day of death, which is (therefore) called a change: because it is the remoue of the faithfull from labour to rest in their bodies, and from an Earthly to an Heauenly life in their soules, which are taken vp to God. Somewhere it is called the losing (as of a Prisoner) from the Prison and fetters of the flesh, that *hee may be with Christ: Philip.* 1. 23. Also, the godly in their blessed death are (for this) said to be *taken away. Esa.* 57. 1. In *their bodies from their house to graue*, from feare to security, from sense of paine to ease, and from their bodies

bodies of labour to their beds of rest: in *their soules, from an house of clay to an house not made with hands*, from Men to Angels, from Earth to Heauen, from prison to libertie, from mortalitie to immortall, and from death to liue. And we reade of the gathering of the righteous (as of things scattered and straying from home) *to their people & fathers*: *Gen.* 25 8. *Iudg.* 2.10. Thus we haue heard why *Iob* and other scriptures call the death of the godly a change.

From whence the doctrine is, That there is nothing in the good mans death, but what is profitable and excellent. In the third to the *Philippians*, vers. 21. the Apostle calleth this alteration by death, not the losse of our body, but *the change of our vile body, that it may bee facioned like to the glorious body of Christ.* And is there any thing in this but what is excellent, and worthy (if any thing be worthy) our trauell & best paines here? *Iohn*, speaking of the *Doctr.*

Saints glorified, saith; *All teares shall be wiped from their eyes: Apoc.* 21.4. His meaning is, that as soone as death shall let them out of the world, they shall haue no more sorrow: that is, sorrow that causeth teares. And the same *Iohn* saith: *Blessed are the dead that die in the Lord: Apo.* 14.13. that is, they who hauing liued righteously, die wel in him, are in the hand, & by the helpe of death, leade presently to blessednesse. The Saints militant, did alwaies with the eyes of faith, in the Gospell, behold this great honour and preferment by death, in the happy ends of the righteous, and therefore *sighed, desiring their house from Heauen. 2. Cor.* 5.2. for, they knew, that, if it were an honour to be remoued from a base cote to a Princes court; it could not but be a double, that is, singular honour to bee translated from the Cotes of the Earth to the Court of Heauen. Therefore they sighed, that is, could not be merrie, till that change should come. *Paul* saith

that

that to be loſed, to wit, from the bonds of his corruptible bodie, *was beſt of all. Philip.*1, 23. which hee would not haue ſaid, if any preferment had beene better then that by death, which is from baſenes into the *glorious libertie of the ſonnes of God* The reaſons. And (further) that there is ſo much good in the godlie mans death (which is his change) may be and is euident. Firſt by the things to which that their happie and bleſſed change by death is compared, as, to a hauen that (after they haue paſſed the troubleſome waues of the ſea of this world) carrieth them to their owne key or backe in the which they ride ſafely to their iourneys end, after which they come *home to their owne houſe*, being *ſtrangers here.* 1. *Pet.*2.11. to the medicine that cureth moſt perfectly the ſickneſſe of life, to the meſſenger that *biddeth them to the marriage dinner* of *their* great *King. Mat.* 22.2.3. to their returne from baniſhment, into their owne coun-

trey and naturall land; to their deliuerance from the gaole of ſorrow, where, they are taken (with *Ioſeph*) *out of priſon to be ſet with Princes*; to the *laying downe of their tabernacle*, and to the *putting on of their houſe from Heauen*; to a deliuerance, like that out of *Egypt*, from the *bondage of corruption* to the *libertie of ſaints*; from a *land of darkneſſe* to a land where the *ſunne neuer goeth downe*: and from a *land of deſtruction to the land of the liuing*. Now, what is there in all theſe, that is not perfitly good and deſirable? Secondly, death aboliſheth in the faithfull departed, all power of ſinning, and *ſting of ſinne*. Thirdly, the bodie feeleth no more paine, nor ſhal euer againe be ſenſible, but of that which is excellently good: deſireable, and comfortable: and for the ſoule, it ſhall preſently be glorified. *Luc.* 16. 22. Fourthly, death is but the dore of the ſoule out of an earthly dungeon (ſuch as the *bodie is, that muſt be deſtroied before the wormes*) into

an heauenly kingdome, or passage from death to life; from a short death to a long life. Lastly, God executeth his iudgements vpon the damned, and purgeth his Church by death.

An instruction to correct all vnreasonable and faithlesse weeping for our godly friends and brethren departed in the faith of Christ. The Apostle to the *Thessalonians* exhorteth Christians, if they sorrow for such, not to *sorrow for them as men that haue no hope.* 1. *Thes.* 4. 13. When *Hester* was taken from *Mardochay* (who *had brought her vp as his owne daughter*) to be *married to King Assuerus*, and to receaue the crowne of Queene in the kingdome, did he either bewaile or enuie that her great preferment? the faithfull are taken from sorrowfull-men to be espoused to Christ, and to receaue the crowne of glorie: and shall they, that liue, by such vnmeasurable sorrow and taking on, as is too commonly vsed at the *Vse* 1.

graues of their friends, vnwiſh to them, in a ſort ſo great happineſſe? Will a father be ſorrie or can he without imputation of enuie repine, that his ſonne or daughter is (with *Ioſeph*) *taken out of priſon to be ſet with Princes?* when thou giueſt forth thy child to nurſe, and ſhee hath kept it long inough; ſhould ſhee, becauſe thou takeſt it home againe; complaine? thou wilt ſay, ſhe hath no reaſon for it; Then what reaſon hath any father to murmure againſt the owner of the child hee taketh, for taking of his owne? Parents that ſo loſe their children (if they may be called loſt that are ſo found) are but nurſes to them, in their abſence from their owne fathers houſe, to nurſe them with the milke of the Goſpel, and religiouſly to nurture them for the Lord, who by death ſends for them home to himſelfe, when he ſeeth time: and when he ſo doth, haue they cauſe to complaine of wrong? father, mother, ſonne, wife, husband, brother,

are

are but lent goods, which we must restore when the creditor, and hee that owneth them, calleth for them. And shall we count our selues spoiled or vndone, because they are required? If one should lend vs a thing of price or thing that is costly, would wee (for a recompence of the vse of it) vpbraid the owner because he sendeth for it? or, if we should, might not he, who was the lender, iustly say: is this my thanks? and shall I be recompenced with so great impatiencie for my so great good will? So if God should lend vs tenne deare children, as he did to *Iob*, and we should be made to part with them all in one day, would it become vs with rough words to receaue that supposed losse? or would we complaine of wrong, where none is offered? and where our good is sought and our childrens gaine, be vnthankfull? if we should, may not the Lord of them and of vs, iustly taxe our vnthankfulnesse and complaine of wrong? May he

not ſay: did *Iob*, my ſeruant ſo, from whom I tooke ten children in one day, and, in a few daies, all the honour and ſubſtance that he had? did he not rather confeſſe my vnqueſtionable right in ſuch moueables, and ſay: *the Lord giueth, the Lord taketh away, bleſſed be the name of the Lord.* *Iob* 1.21. If a great Lord ſhould call vs and our child, promiſing to both much honour and great wealth, would we weepe and take on, becauſe our child is gone before, and we, our ſelues, muſt ſhortly follow after? would we not rather, with much ioy, ſo order our iourney and affaires, that we (alſo) might (with as great diſpatch as might be) receaue ſuch preferment as (wee know) our child hath entred on alreadie? And why are we vnquiet, ſeeing the *Lord of Heauen and earth* hath called our child from a baſe condition to nobleneſſe, to beſtow honours vpon him and ritches that ſhall not faile, promiſing the like to vs by the way of death? ſhould we not

not rather ſo diſpoſe our occaſions and life, that we may ioifully follow him whom wee haue not loſt but ſent before? But you will ſay, my child was young and died in his flowers? well, be it ſo, yet they who die young, ſo they die well, are old inough to goe to God: beſides, did not *Ieroboams childe in whom were found good things, die young.* 1. *King.* 14. 13. And did not *Ioſiah* die old, whom the Lord, in a battle at *Megiddo*, tooke from the filthy will of *Iudah to plant him, before himſelfe in the garden* of *his* owne preſence, *in glorie.* 2. *King.* 24. 29. Neither can they be ſaid to die yong, whoſe perfection is growne to a bleſſed ripeneſſe before the Lord. But young, or old, if you haue reioiced in your child, as in the Lords intereſt, you will not think it much, and why ſhould you, that the Lord ſhould haue his owne? or, will you (with *Pharao*) offer to hold in the priſon of life (as in *Egypt*) any *ſeruant of his, whom hee ſhall ſend for by death*

death, his last messenger, and that at supper time when all things are ready? *Luc.*14.17. Whilehe liued, God gaue him to you, as a pledge of his fauor; now that he is taken away, you must freely resigne him as a pledge of your obedience. But you wil say, He was my onely child. Indeed the death of an onely childe is very greeuous to the Parents. *Zechar.*12.10. *Am.*8.10. yet *Abraham* was readie to haue *sacrificed his onely sonne Isaac at Gods commandement*: *Gen.*22.3.10. and *God gaue his onely sonne (Christ)* to death for our salvation. *Ioh.*3.16. wherefore, as *Elkanah* said to *Annah*, so, and much more may the Lord say to vs: *am not I better to you then ten sonnes?* 1.*Sam.*1.8. or, are not our *ten sonnes, and all the children of the wombe, his gift?* *Ps.*127.3. Then, though he be your onely child and all you haue, whom God thus, by death, taketh from you, there is no cause of griefe or of complaint, seeing the Lord hath but his owne when he hath taken

ken him, and seeing (also) that he taketh him, and you giue him, but as your pledge and earnest to binde vnto you the right of that inheritance that you looke for; or as your Feoff-fee of trust, gone before, to take the possession for you.

A reproofe to those, who can see nothing in the death of their friends or in their owne deathes, but what is dreadfull beyond measure, and (simply) the end of man. Such conceiue death, not as he is to the righteous, and as Christ hath made him to bee by his glorious death, but as fooles iudge of him, who behold him, through false spectacles, as he is in his owne vncorrected nature, considered out of Christ, that is, vgly, terrible, and hideous. So did they behold him in *Amos*, who put the euill day of his comming (that which they iudged to bee euill, and the godly iudge to bee happie, no day happier) as far from them, as they could by carnall de- *Vse 2.*

licacie

licacie and wantonnesse. *Amos* 6. 3. So did *Belshazzar* looke vpon him, whose heart would not serue him to reade the hand-writing of his owne end so neare. *Dan.*5.5.6. 30. And *Nabal* had no heart to die: who, when he must needes die, died as a stone: that is, died blockishly; and so faintly, that he was as good as slaine, before death slew him. 1. *Sam.* 25.37.38. He had no comfort in death, which hee could not see one that was as righteous, but as churlish and prophane. And no maruell: for, this Aduersarie, death armed as Goliah, and vaunting as that proud Gyant of Gath, commeth stalking toward such in fearefull manner, insulting ouer weake dust, and daring the world to giue him a man to fight with. Therefore, at the sight of him, the whole hoast of worldlings bewray great feare, turning their backes, and going backward as men readie to sinke into the earth, with abated courages and lookes cast downe, stained

with

with the colours of feare & death, trembling like leaues in a ſtorme, and ſtriken with the palſie of a ſudden and violent ſhaking through all the bodie. 1, *Sam.* 17. 10. 11. But the true Chriſtian armed (as *Danid*) with truſt in God, and expectation of victory by the death of Chriſt, who by death, ouercame death, as *Danid* cut off the head of Goliah, with his owne ſword: dares and doth boldly encounter with this huge Philiſtian, death (ſuppoſed inuincible and ſeeming great) but neither with ſword nor ſpeare, *but in the name of the God of the hoaſt of Iſrael*, by whoſe might onely hee woundeth, and ſtriketh him to the earth, trampling vpon him in the returne of his ſoule to the place out of which it firſt came, and ſinging ouer him this ioiful and triumphant ſong of victorie: *O death, where is thy ſting?* 1. *Cor.* 15. 55. Hee hath *Stevens* eyes to looke into heauen: and therefore cannot but haue the tongue of the Saints who ſay: *Come Lord*

Lord Ieſu, come quickly. *Apoc* 22.20. *For the ioy that is ſet before him, he* (with his good Sauiour,) *endureth the croſſe* of death, and *deſpiſeth the ſhame* of corruption, to which the duſt of his bodie muſt bee turned. *Heb.* 12.2.

Queſt. *Ob.* But you will ſay, Is not death to be feared, that worketh ſo fearefully, beeing (alſo) enemie to nature, and the wages of ſinne? *Rom.*6. 23.

Anſw. *Anſ.* Indeede, death is dreadfull out of Chriſt, and in it ſelfe; and wee haue reaſon to feare it, as it is an effect of ſinne: for ſo, God ſetteth his angrie countenance in it, and ſo, it is ſimply fearefull and euill. *Ariſtotle.* Which made an heathen man to ſay, that of all terrible things, death was moſt terrible. Hee ſaw in the darke, that death had much euill in it, and that it was properly euill, and but accidentally good; but he could not ſee through the dark cloud that which made it ſo euill. Therefore euill it is (I confeſſe) and fearefull.

And

And to this we haue a greater witneſſe then the witneſſe of man. For, the Apoſtle ſaith, *the ſting of death is ſinne.* 1. *Cor.* 15.56. Now, ſo farre as it hath a ſting, and is in it ſtrength, it is to be feared. The reaſon is: ſo it is properly death, and death in kinde: But we ſpeake not of death, conſidered out of Chriſt, or conſidered in it ſelfe, but of death altered by the death of Chriſt, and which by ſuch a change, is made our paſſage from death to life; for ſo, it is no dreadful thing, but a thing deſireable: and ſo the ſting is taken from it, which is of force, and cariеth an edge of ſecond death againſt all the workers of iniquitie, who dying out of Chriſt, die miſerably, helliſhly, and with horrible feare. By Chriſt the doore, death is made a doore out of ſpirituall death into ſpirituall life, out of vnhappineſſe and paines mortall, into all happineſſe, and ioyes eternall. Further, they who are ſet in Chriſt (in whom they liue, to whoſe glorie, they deſire

fire to liue and die) seeing they behold death, not with carnall eyes, but with the eyes of faith in the Gospell, doe (as hath beene said) get heart and reioyce against death, in their good consciences, and all the terrour of it: and so to them it is a disarmed enemie, or enemie of no power and hurt. For how can that Scorpion hurt, that hath no sting? Or why should that enemie be feared, that hath neither hand to strike, nor weapon to kill? Such a Scorpion is death, when we take sinne from it: and death is such an enemie, when once wee haue set it downe by reformation of life. Contrarily, naturall men feare death exceedingly, death that bringeth so much good to the righteous, and taketh so much euil from the Saints, because death in them, is not ioined with a godly and well reformed life. They haue not done the good for which they came into the world: and therefore they feare to die. They apprehend death as a

strong

strong enemy, finding in it (through their continuall wickednesse) no likelihood of saluation, nor signe of peace, and therefore desire not to be dissolued, but feare to bee dissolued, nor thinke death to bee a change, but a plague. Or, they haue all their pleasure and peace in their dayes here, not caring for the dayes of heauen, nor fearing the long night of hell. Here, they are well, and they know not where is better. Therefore, not hoping for a better life, no maruell if they leaue this against their will. Death to such is the beginning of eternall death, and no port-way to Christ, but a portall-doore to destruction. Let vs therfore so liue, that we may not feare death, and so learne to die, that wee may liue euer, not with Diuels in torments, but with God in his kingdome. That wee may so doe: wee must remember how it was said, that death (as it is an effect of the fall) hath a sting, which sting of death is sinne. This

ſting we muſt pull from it, by taking ſinne from it in our daily repentance, and daily turning to God by newneſſe of life. Hee that hath an enemie will doe what he can to weaken him, and if he be fearefull, becauſe he is well armed, hee will doe what lieth in him, to diſarme him, that he may not feare him. This enemie is death, the laſt that ſhall be deſtroyed. Let vs therefore doe all we can, by putting off ſinne, and putting on righteouſneſſe, to bring downe his ſtrength; and by taking away from our hearts, and the conuerſation of our liues, the ſinne and ſting of drunkenneſſe, whoredome, blaſphemie, pride, lying, and other abominable luſtes; let vs put no weapon of malice or edge into deaths hands to feare vs with, when wee ſhould leaue this world with comfort, and goe to God in peace. So ſhall we neither feare death, nor feele the gripes of ſecond death.

Obiect. But the godly haue feared death: elſe, why did *Eliah* flye from

from it in the perſecution of *Iezabel*? 1. *Kin.* 19. 3. and Chriſt teach his, to decline it in the perſecutions of men? *Math.* 10. 23. and Chriſt himſelfe pray againſt the bitter cup of it in in his agonie, and before his apprehenſion? *Mat.* 26. 39.

Anſ. I anſwere briefely. Theſe Saints did not, nor were to fly from death, as it is the end of life, and bleſſed end of a good life, but vſed the meants of flight (onely) to preuent violent and haſtie death, till the houre appointed ſhould come that they were to giue their ſpirit in peace, into the hands of him that made it. And becauſe ſuch vntimely death was enemie to the good they had to doe, and courſe they were to finiſh; therefore they went aſide by flying, for ſome time, and till the time of their departure came, that they might do the good, to which they were appointed, and finiſh the courſe for which they were ſent. But where it is alledged that Chriſt himſelfe prayed againſt

the cup of death. I anſwere, two waies. And firſt that hee prayed, without ſinne, and without hauing ſinne, againſt it: ſeeing that in that his ſupplication of teares, and much feare, he ſubmitted alway to his fathers will: and ſeeing alſo death was not to him, as it is to vs. For, to vs the ſting of it is conquered, and the force broken; but to him it was in full power: He felt the ſting of it, and wraſtled with the force of it in ſoule and bodie. Secondly, I ſay that it was not meerely a bodily death (though vnſubdued, ſaue where himſelfe ſubdued it) that he trembled at, but by the burden of our ſinnes, which hee was to vndergoe, in which he beheld the whole. There hee ſaw his fathers countenance turned againſt him, and there knew that he muſt beare his wrath, becauſe hee bore our ſinnes. Beſides, Chriſt feared death, beeing clothed with our fleſh, to ſhew that hee tooke our infirmities, and bore our ſorrowes, and

was

was perfect man. And ſo death in ſome caſe may bee feared, and at ſome time prayed againſt, but euer vnder the correction of Gods will. *Eſay* 38.2.3. For the rodde of death turned into a Serpent, made *Moſes* to feare, *Exo.* 4.3. and the beſt haue moderately declined, and ſhrunke at the ſtroke of death when it came in ſome tempeſt. And who doth not dread all Gods terrours, whereof death is one? And feare that which is the puniſhment of ſin and curſe of ſinners? And decline that which is the deſtruction of humane Nature? and ſhrinke at that which hath made the ſtrongeſt, the wiſeſt, the richeſt, the greateſt to fall downe flatte before it? Therefore the feare of death, thus reproued, is not the naturall feare of it, which is in all, but the ſeruile feare of it, proper to euill doers, and common to thoſe who can haue no hope in death, becauſe they neuer cared to liue, till they were compelled to die. And now that wee haue heard

what feare of death it is, that Gods children muſt not bee ſtained with; as namely, that which is ſeruile and cowardly, wee will ſhew (and that briefely) why ſuch feare of death ſhould fall vpon none of Gods ſeruants, who in ſo great peace, leaue this world, and for ſo precious a crowne of glorie. For, if wee haue no better reſemblance of death, then when we ſleepe, nor better reſt, then at that time: why ſhould it be counted ſo hydeous a thing, when the bodie is toiled and much ſpent with labour, to ſend it to the ſweet and deepe ſleepe of death, or to lay it in the quiet bed of the earth, where no ſounds or feare can diſeaſe it? And if to Gods Children, death bee not onely a departing from paine and euill, but an acceſſe to all good, nor the end of life, but the end of death, and beginning of life eternall: can Gods children thinke it any diſaduantage to exchange the ſenſe of paine, for the fruition of that which is perfectly

fectly pleasing and good? Or, to change death for life? Or, to passe from a wearie pilgrimage to their desired homes, where they shall not onely neuer feele miserie, but bee euer happie and blessed, with the full sight of that, the glimpse whereof shining vpon the face of our Sauiour, in his transfiguration, made *Peter* to say: *Master, it is good to be here? Math.* 17.4. *Salomon* saith: *Better is the day of death, then the day in which wee were borne. Eccles.* 7. 3. And why better? except because when we are borne, we come into misery, & when we die, we goe out, our death, beeing changed by the death of Christ, and made vnto vs, not a death as the Law maketh it, but our path and mid-way betweene this life and the other which is eternall; or our doore and little wicket out of this world into that world and kingdome, which is prepared for the Saints, inhabited of the Angels, and receiueth honour from God, who is the light

and temple of that Citie? Lastly, death hath lost his sting, his hell, his victorie (I speake in regard of the righteous) that which remaineth (if wee liue in the spirit, and die in the Lord) is profitable for vs. For, it shall bring an end of all our labours, and giue vs vp into the hands of Iesus Christ. Now what feare is in all this? Let them feare (therefore) who haue (giuen vnto them) a spirit of bondage and of feare, in which they tremble at their owne estate, and which maketh them to carrie in their breast tormenting furies that hold them day and night, in the feare of endlesse death: Let them feare who rest in sinne, liue in errour and ignorance, follow the lustes of the world, and walke in all the waies of death; but let not them feare, who are at a couenant with themselues, to haue no pleasure in such fond courses, and direct waies of death, but to haue their pleasure (onely) in the word of God, to vnderstand it, and in the my-

myſterie of Chriſt to bee lightened with it; who hate ſinne, that they may haue hope, and walke in righteouſneſſe, that they may walke with Chriſt. Let not ſuch feare: for the power of death & Satan is broken before ſuch, and ſuch may haue boldneſſe, when they goe out of the world, that they ſhall goe to God.

Vſe 3. A comfort (therefore) to the faithfull, who haue born the brunt of life: for ſuch may be comforted in death, as a Souldiour, who hath endured the skirmiſhes and ſcarres of warre, is glad and may haue ioy, that the enemie is ſpent, and the warre ended; where others, becauſe they haue ſpent no time, or ſo little in the Lords ſeruice, and giuen ſo few ſtrokes (if any) in the cauſe of his truth and glorie, may feare at the approach of death, and iuſtly complaine of that day, as of a day of death indeede, and that eternall. In the eleuenth Chapter to the *Hebrewes*, the Apoſtle ſheweth what great troubles the ſeruants of God

God endured, and how ioyfull they were, as at a royall feast, in all those troubles and sufferings for Christ, that they might enter vpon the comfortable death of the righteous. They were so farre from fearing death, as worldlings feare it, that they ranne gladly to it, in their hope of the resurrection, and reioiced in the welcome day of death, as in a day of the greatest good that could befall them. The reasons were; they knew with *Sampson*, that they should slay more at their death, then they slew in their life: *Iudg.* 16. 30. As first, that they should slay their last enemie by death, which is not slain but by dying. And secondly, that they should kill the spawne of all enmitie, sinne; sinne, which bred death, and the miseries of eternall death. Which death in the Saints, bred by sinne, as the worme in the flower, killeth the corrupt flower that bred it; that is, that sinne that caused death. And this made [c] *Eliah* to desire death,

Ion. 4. 7.

[c] I doubt not but the Prophet here sinned by impatiencie: but his hope was in death.

not

not life, and rather to die, then to liue, saying; *It is enough*: 1. *King.* 19.4 It made *David* to lay vp his flesh in hope: *Psal.* 16.9. It made *Paul* to say, *I am readie not to bee bound onely, but to die at Ierusalem for the name of the Lord Iesus*: *Act.* 21.13. And as *Simeon* said, *Lord, now letteſt thou thy ſeruant depart in peace*: *Luke* 2.29. So the godly haue ſuch comfort in death, that they say with old *Simeon*, and all Saintes: *Come, Lord Ieſu, come quickly*: *Apo.* 22.20. apprehending death, as their onely way to Christ, and guide to happineſſe, and applauding death as *Iacob* applauded the Chariots that *Ioſeph* his ſonne ſent for the bringing of him out of a land of miſerie, into a land of plentie and fulneſſe, where hee ſhould haue foode inough, the beſt in the land: *Gen.* 45.27.48. The hope of *Iob*, and expectation of the Saints is, that they ſhall ſee God, and come to Christ by death preſently in their ſoules, and in their bodies at the laſt day, when

when all the bones in Golgotha shall rise at that voice that shall say, *returne yee sonnes of* Adam. *Psal.*90. 3. For though death shall swallow them vp, as the Whale did *Ionah*, and shall binde them as the Philistims did *Sampson*, and the shroude did *Lazarus*, hand and foote; *Ioh.* 11.44. yet the Whale of the earth shall not hold them, nor the snares of death and shroude of darknesse preuaile against them, when God shall speake, by his last trumpet, to the graues of the earth, and they shall cast out all the Lords *Ionahs*. *Ion.* 2.10. The bands of death shall fall asunder, as corruption and rottennesse in that day, in which Christ shall command the holds of darkenesse to deliuer his Saints, saying, *loose them and let them goe. Ioh.* 11. 44. This (then) beeing all that the righteous shall loose by their gainfull death: For they shall loose a short miserable life, and receiue a long euer blessed life in glorie; what losse can there be in death,

and

and what greater aduantage then by dying? This the godly know, and therefore reioyce in death, as they that finde great ſpoiles. They finde that their bodie, ſuch as it is now in the eſtate of corruption, is an image of golde, which is disfigured, that it can be brought to no ſhape, till the owner melt and refound it to a new ſimilitude: Euen ſo, the bodie that at firſt, was beautifull, hauing ſuch a grace and maieſtie ſet in the face of it, that (after a ſort and outwardly) it reſembled the Creators image, fairer then any of Gold, they finde ſo to bee troden in the mire, and ſo miſhapen by ſinne, that it can neuer receiue the beautie and condition of the firſt worke, till it bee diſſolued and new-moulded, by the hand of GOD at the reſurrection of all bodies: and therefore they deſire death, as the firſt neceſſary and bleſſed workhouſe of this their repaire from defor-

deformitie to faſhion, and from corruptible to eternall. So death was Saint *Pauls* aduantage: and how can it bee our loſſe, if wee make Saint *Pauls* end? If we had no hope after death, wee might feare indeed. But GOD hauing made their firſt *Adam* a liuing ſoule, not a dying ſoule, and all the ſonnes of the ſecond, glorious ſoules, not reprobate ſpirits: Why ſhould wee dread or feare to receiue our crown and glorie? Or, why ſhould we be vnwilling, with a ioyfull ſhout, to ſalute our port and hauen, after ſo many tiring ſtormes as wee haue endured vpon the raging ſea of this world? And why be ſorie that we are going to our houſe of peace, and home of long life, which is at the right hand of God, where is fulneſſe of ioy, and pleaſures for euermore? *Pſal.* 16.11. Doth any man feare to fall a ſleepe at night, that hath laboured hard all day? What is the death of the faithfull, but their

ſleepe

sleepe of refreshing after the toiles of their life, when the night is come in which no man can worke? *Ioh.* 9.4 To this blessed sleepe of peace, the Lord for his mercies sake, lay euerie one of vs, whom hee hath purposed to take to rest from labour, in his time appointed.

Amen.

The end of the second Sermon.

THE THIRD SERMON.

Esa. Chap. 57. Vers. 2

He shall enter into peace, and they shall rest in their beddes; every one that walketh before him, or, that walketh in his righteousnesse.

THis scripture is a scripture of much comfort bringing [a] an *oline leafe* of *peace in the mouth* of it to the *righteous that perish*, and to mercifull men that are shut vp with the flood of death in the Arke of their graues, that *they might not see the euill*, the great euill to come, when they should *see their enemies in the habi-*

[a] Gen. 8. 11.

tation

tation of the Lord, and *Iuda*, with *her King and inhabitants, lead in Chaines* of bondage to *Babylon*. The words (particularly) and thoſe of the fiue verſes immediately before (foure of them in the former Chapter, the fift and ſixt at the beginning of this) containe two things: as a complaint and comfort. The complaint, which is ioined with a threatning, concerneth the vngodly that liued in their ſinnes, the comfort pertaineth, to thoſe that ſhould be *taken away in peace, walking before the Lord*, that is, *in pathes of righteouſneſſe before him*. In the complaint, the Prophet ſpeaketh of a lamentable and very vniuerſall deſtruction or plague that the Lord was preparing to ſend ſhortly vpon that wicked Rebell *Iudah*, which was come to ſuch a brimme of ſinne and ſenſleſſe wickedneſſe; and that is, *he would call for the wild beaſts* of the *field and forreſt of Babel*, (meaning thoſe *Gentils and Nebuchadnezar, their King*) to

deuoure them, and to execute the Lords iudgements vpon them, *eating their flesh and inuading their land.* Therefore, where, in a figuratiue speech, at the 9. verse of the former chapter, *he calleth the beasts together*, as to some royall feast: hee meaneth to forwarne the people of some grieuous iudgement, prepared for them, and comming toward them, euen a iudgement of desolation and slauerie entended against them by *the King of Babel and his great hoast.* The like we reade, *Ier.* 9. 22. *& Ezech* 39. 18. 19. And because it might appeare that the Lords iudgements are euer righteous, (as he himselfe is most righteous and holy) in the three verses that follow, he speaketh of one maine cause that moued the iust God to send so great a storme of affliction and death, in the captiuitie then threatned: and that was, their watchmen who should haue told them of their sinnes, and giuen them warning, with the Lords trumpet at

their

their mouth, of a plague ſo neere, neither kept watch nor gaue warning: but liued delicately and fed without feare, being alſo couetous *and greedie dogges that could neuer haue inough.* And indeed, when a kingdome is ouer-runne by ſuch, in the forme and calling of Teachers, it is a blazing-ſtarre to that people and kingdome of ſome alteration at hand. For, if the Sun be ſet vpon the Mountains, what ſhew can it make in the valleys? or, if the *blind lead the blind*, muſt not both of them by the darknes that is in them of ſinne and ignorance, *fall into the ditch* of the condemnation of the Lord. *Mat.* 15.14. But, all the fault (though the greateſt) was not in thoſe dumme and greedie Dogs, the not teaching and ill ruling Miniſters of that time; the people themſelues had their ſinne alſo (ſpoken of in the firſt verſe of this Chapter) and that was a careleſſe regard of the deaths of the righteous, beſide their feſtrednesſe, and more then

ſtand, in ſinne and wickedneſſe wherein they continued and went on carnally, not feeling any ſtroke of Gods hand in that iudgement, *which he begunne at his owne houſe*, by taking away, ſuddenly his beſt men. And now, if this complaint may bee vrged againſt vs and our coldneſſe in a like caſe, at this day, as it was againſt them, and if it ſhall make vs no wiſer to God, nor more carefull of our laſt end, then it could them; let vs prepare our ſelues to a like iuſtly deſerued miſerie, and to pledge theſe in the cup in which they haue drunke before vs, or begun vnto vs, to deſtruction. Thus farre the complaint. The comfort entended only to thoſe who ſhould *walke before God in their goodneſſe, fidelitie, and truth*, (for ſuch ſhould be ſure vpon the remoue of their ſoules, in ſoule to enter poſſeſſion of an euerlaſting and preſent peace, and in bodie to reſt moſt ſweetly in the common bed and houſe of the earth till the laſt great day) hath two things

things to be considered in it: as a promise made, and the persons to whom the promise is made. The promise is in two things: peace to the soule, and rest to the bodie, so soone as the soule goeth out of the bodie. The persons to whom this promise is made, are iust men and mercifull men that walke before the Lord, that is, that *doe his commandements that they may liue. Luc.* 10.28. *and keep his sayings that their part may bee in the tree of life. Apoc.* 22.14. The text may be resolued thus: (as a learned man resolueth it:) *He*, that is, the righteous, *shal enter into peace, or vpon peace*; and *they*, namely the godly: *shall rest in their beddes*: to wit, immediately and presently vpon their deaths: for, as their bodies goe to rest, so their soules *shall enter into peace*: as *Apoc.* 14.13. *& Luc.* 16.22. *Euerie one*, that is euery godly one: *God is no accepter of persons*, and there is a generalitie of giuing in him, as their must be a particularitie of receauing

in vs, *that walketh before the Lord*, that is, that hath his conuerſation in the Lord, walking in no way but by him, nor in any courſe but after him. This being (as I take it) the true, both reſolution and ſenſe of this verſe, the firſt thing, in it, promiſed to the righteous, is peace: by which (as was ſaid) is meant the peace of their ſoules, as by reſt is vnderſtood the reſting of their bodies in their chambers of peace, and this peace, as by the knitting of this ſentence to the former, with the tie of reference, may appeare, doth come preſently vnto them vpon their going hence. The meaning is: righteous perſons ſo ſoone as they die, and mercifull men vpon the inſtant of their change, enter into a more excellent ſtate both of peace and reſt, then euer they had here. The Doctrine gathered from hence is: Vpon our going hence by death we are preſently happie, not before. *So ſaith the ſpirit: bleſſed are the dead from that time*, that is, they

Doctr.

they are immediately and presently vpon their death, blessed; not some time after, nor at any time before, but, so *soone as they die, who die in the Lord*, or *for the Lord*. *Apoc.* 14,13. And this we haue confirmed by that which we reade of *Lazarus*, *Luc.* 16.22. *who was carried* immediately vpon his death into *Abrahams bosom*: before his end no man regarded him, at it, the Angels came from Heauen to fetch him. *Iob* calleth the daies of man, that is, his daies on earth, *the daies of an hireling*; *Iob* 7.1. as if hee should call them, daies of labour and wearines: and, speaking of the life of man, his life here; he cals it *a life of short continuance and much trouble*. *Iob* 14.1. *Months of vanitie, and nights of sorrow*. *Iob* 7.3. *Salomon* saith, *all things are full of labour*, *Eccles.* 1.8. that is, all things here. And he that is greater then *Salomon* hath said, speaking of the righteous; in the world, that is, so long as *yee walke in it as men, and soiourne in it as Pilgrimes, ye shal*

haue affliction. Ioh. 16. 33. The words are plaine, and the meaning is, there is nothing in it to, or for Gods children but ſorrow and miſery. The reaſons of this doctrine are. First, *the ſpirit ſaith ſo*: *Apoc.* 14. 13. the *ſpirit of truth*, and the ſpirit which is truth. Secondly, there is continuall enmitie, as it were daggers drawing betweene vs and Satan, and betweene Gods children and his curſed children. *Gen.* 3. 15. *Apoc.* 12. 13. Now, what may be looked for in the field of a life full of deadly braules, skirmiſhes and battels? Surely, as it is ſaid, *there is no peace to the wicked*, *Eſa* 57. 21. So we may ſay truly, nor peace to be had with the wicked. Thirdly, experience in all the ages of mans life teacheth this truth. For, from the firſt ſcene of our comming vp vpon the ſtage of this world, to the laſt act of our going downe, what part of our life is not full of *vanitie and vexation of ſpirit*? *Eccleſ.* 1. 14. The firſt ſcene is of our infancie when

we

we are in our nurſes armes, and doth not that beginne with teares? and is not all that vnhappy, ſaue that we want reaſon, that is, the vſe thereof to apprehend that happineſſe? when we come out of our nurſes armes, to goe in our nurſes hands, or to goe by our ſelues in our next age, doe we not weep long vnder the rod, and preſently fall into the ſubiection of a Teacher? when we come out of the priſon of boyes and girles, and are ſet at ſome more libertie in a young mans life, are we not toſſed, as vpon a ſea of vnquietneſſe, ſailing betweene reaſon and paſſion, as betweene two contrarie waters and croſſe winds? then commeth perfect age, or mans age, and what haue wee here but blaſts, and ſtormes of greater vnreſt then in any age before? from one trauell we paſſe to another, neuer ending, but changing our miſeries. And, when we come to old age, or, haue liued ſo long that we are come to dotage, is there any thing in

theſe

theſe ages exempt from miſerie, and the trauell that is vnder the Sun? Surely our infirmities do now, if in any age before, come vpon vs in multitudes, yea, ſo load vs with their weight and number, that they make vs to bend and goe double vnder them to the earth. And can there be any comfort in theſe diſeaſes (as I may call them) and daies of euill, wherein doe meete and flocke together ſo many vultures of life, the weakeneſſe of infancie, the ſeruitude of childhood, the ſickneſſe of youth, the carkes of mans age, all which come againe, and come all together, as ſo many ſtormes vpon one poore old houſe that is ſore ſhaken already, violently in death, to ouerthrow it for euer? Here the exceſſe and riot of youth is recompenced with goutes, palſies, and ſundry fearefull aches, the watchings and carkes of manhood are puniſhed with loſſe of ſight, loſſe of hearing, and loſſe of all ſenſes, except the ſenſe of paine.

There

There is no part in man which death (in that age of yeeres) doth not take, in hope to be assured of him, as of a bad pay-master, which greatly feareth, and would put of his daies of payment, and therefore it bringeth him lowe in all parts, that he may haue power in none to auoid his creditor, & end so neere. *Quest.* But is there no peace in this life? *Answ.* Yes, a kind of peace there is in this life: but it wanteth two things which should make it sound and happy, to wit, perpetuity and wholenesse. For it is not long nor entire, but by fits, and with mixture of crosses: and so may be called a kind of truce, rather then true peace. And good it is for vs, that wee haue these outward goodthings thus scanted, and (as it were) weighed out vnto vs. For the mind, cloyed with them, would lothe euen the honie combs of peace. Besides, all earthly things are full of variablenesse and change: which hauing no peace in themselues, how can they

giue

giue any to vs? I speake of outward peace, or peace in these outward thinges. For, the peace which the children of god haue, is in inward matters, and euery way sound, though imperfect, many waies. This is that peace of their consciences, whereby they receaue contentment, and practise patience in all their troubles; by it, they are all one with God and with themselues: at one with the good Angels, and with good men, and haue peace with all the creatures. The reason is: In the flotes of this life, they cast their anchor as deepe as heauen, finding no fastning for it vpon the earth. The peace they haue or seek to haue, is in God, and from him, in the comfortable testimonie and peace of their consciences, which they desire to lay vp, as a treasure, in all the worlds *frownes*. 2. *Cor.* 1. 12. Therefore, whatsoeuer commeth, their heart is not moued. And, hereby they take sieson below, of which they shall not fully be possessed

ſeſſed of till they receiue their inheritance.

An inſtruction to the faithfull, to looke for no peace here other then that they haue with God in the peace of their conſciences, & with Gods people in the peace of his Church. And here, let it be noted, that the drunken peace of hypocrites is a dreame of peace, and no peace indeede. For it can neither pacifie conſcience, nor reconcile God. A kinde of lumbring peace worldly men haue in their accurſed fraternitie, and riches: and they that wallow in pleaſures haue a kinde of pleaſure in that loathſome filth. But the couetous perſon, when the croſſe lighteth vpon that which he conceiued to bee his heauen and peace here, his wealth; hath nothing within, but pettiſhneſſe and helliſh melancholy. The carnal Epicure & natural man, when hee is croſſed, in his health, with diſabilitie to follow that life of exceſſe which (before) he moſt intemperately *Vſe* 1.

perately followed, is presently altered from happie to miserable. He that rose vpon the wheele of honour, when it turneth, it turneth him out of his heauen of peace into a hell of shamefull and raging vnquietnesse. And the fellowship that the world maketh so much of, and calleth good, when it is euill, what is it, and what strength hath it of sound continuance in the whole band of it, when death hath vnloosed it? When it is sicke and dying; the pleasures of it, are they not either forgotten as vaine, or remembred as grieuous? Loe (therefore) the peace of worldlings, and what is that they leane vnto, who make not God their stay, and therefore are they chaffe which euery winde of change scattereth: *Psal.* 1.4. where the peace of Gods children is not in these crakling blazes of corrupt happinesse, but in Angelicall ioies, and ioyes of the palace; nor earthly, but such as the Saints haue, & which passeth vnderstanding

ing. And if that peace (which ſtandeth vpon ſtronger proppes and likelihoods then any, which is carnall and (meerely) of the world, doth) be many times broken off by the vnquiet blaſts that come from this earthly skie: how ſhall that peace, that is ſet but vpon rotten poſts of caſualtie and brittleneſſe, bee able to ſtand in ſo continuall a tempeſt of trouble and alteration, as (day and night) beates vpon it? Therefore our reſt is placed in the things which are aboue the ſphere of changeable mortalitie, and not in tranſitorie matters. *All is vanitie and vexation vnder the Sunne. Eccle.* 2.11. And there is no perfect peace, till we dwell before the God of peace. Honours haue galles in them, and riches prickes. In *Labour there is no profit: and eaſe ſlayeth fooles. Prou.* 1.32. After mirth, commeth heauineſſe, as a cloud after a faire ſunne-ſhine. In *laughter the heart is ſad: and there is much errour in laughing.*

Eccleſ.

Eccles. 2. 2. The difference (then) betweene this life which wee haue, and that which we looke for, standeth in this; that this life is our sea, and the other our hauen, and that here we ride vpon tempestuous waters, and there at anchor in our roade and port of peace. For, here we sowe in teares, there wee reape in ioy Here we are burthened, there we lay downe our burthens. Here we are abroad in our Inne, there at home in our fathers house. *Luk.* 15. Here are our yeares of bondage, there our yeares of Iubilee and perpetuall redemption. Here is our leading into captiuitie, there our going out. Here is the battell, there the Crowne: Here the Church trauelleth, there shee is deliuered. Here shee crieth out, there shee remembreth her paine no more. Hee that here begun, saying to his Church *I haue afflicted thee*, will there make an end, and say vnto her, but *I will afflict thee no more. Naum.* 1. 12. And how is the day of death, better

better to vs then the day in which we are borne, *Eccles.* 7. 3. and why doth the voice that came from heauen, say; they that die in the Lord rest from their labours; and why doth the spirit in the hearts of Gods children, say as much; for euen so saith the spirit; that is, it is iust of the same mind, *Apoc.* 14. 13. if they, who goe hence, come not out of labor, but exchange it? Nor better their estate, but alter it? Nor end their miserie, but to remoue onely from such miseries?

A confutation of that Legend of Popish purgatorie, which (as a painted sepulcher) is more builded for the liuing, then for the dead. A lie and fancie, the gainefullest in all Poperie. For from this supposed lake, and imaginate hell of the temporarie chastisement of soules, in the fire of purgatorie, came all their markets of Masse, Dirges, and other trentals for the dead. But how doe the godly rest from their labours immediately vpon *Vse 2.*

their death, or saith the spirit, if they must continue for some yeares after their blessed death in burning fire, as terrible as the fire of hell, saue in respect that the one is eternall, the other but for a time? And not end their miseries, but prolong them? Or, is there any rest in the fire, or peace in the fire and water? Or remission of punishment, in a place of punishment? Or ease in labour? Or blessednesse in miserie? Hath Christ said, *It is finished? Ioh.* 19.30. and shall men say nay, but we shall feele more of it in Purgatorie? He hath done it: and shall any vndoe it? Or thinke to doe it better? The blood of Christ is our purgatorie 1. *Ioh.* 1.7. It, and nothing but it purgeth our sinne, and prepareth places for vs in heauen. We neede no other sacrifice but it, nor aduocate but him. A pitifull digression (therfore) from the bloud of Christ to the bloud of Hales: From the fire vpon the mount, to the painted fire of purgatorie: from the liuing

to

to the dead. *Esay* 8. 19. Purgatorie (then) what is it but an impudent checke to the merit of Christ, and quiet of the Saints? And for these who stand for the Kitchin, in which it burneth, and chimney whereout it smoketh, or rather Kitchin for which it burneth, and chimney that it makes to smoke, let them tell vs where the place is, when it began, how long it must continue, who are there punished, what is there punishment, and who the tormentor, that wee may beleeue them. In these points they are at oddes with themselues, and how (then) can they be at euen with vs, or with the truth. But this is more largely discouered by a worthy preacher, vpon this very place, in print. And so for this lie of Purgatorie, let vs leaue it to the inuentors; to the Mowles, and to the Buckes, *Esay* 2. 20. that is, to the Egyptians from whom it came, and the old Greeke Poets, of whom *Plato* first receiued it, and *Virgil* after him, and diuers

heathen Philoſophers and Poets, after them: and let vs come to the firſt of theſe comforts, that are expreſſed here.

Peace, &c.] By peace the Prophet meaneth the peace of the righteous, in the full ioy of their ſoules after death. As if hee ſhould haue ſaid, they ſhall (then) in their ſoules receiue (immediately) perfect proſperitie, and conſummation of bliſſe. So much the word, tranſlated peace, will beare From whence the doctrine is. In heauen there is not onely true happineſſe, but perfection of happineſſe, nor ſound ioy onely, but fulneſſe of ioy. The ioies, prepared for the Elect, are ſo abſolute and ſtrange, that neither eye hath ſeene, to wit, eye mortall, nor eare, that is, eare of man, hath heard the like: neither can they enter into our heart (which yet hath a large mouth of capacitie) to conceiue and vnderſtand them, if they were told vs: which are reuealed by the ſpirit, and but liſped of by *Iohn*, in thoſe

Doctr.

thoſe earthly ſimilitudes of gates of Pearle, of walles of Iaſper, and of a ſtreete whoſe pauement is gold. *Apoc.* 21.18.19.20.21. & 1.*Cor.*2.9. *Dauid* calleth them ioyes, and fulneſſe of ioy; alſo, pleaſures, and pleaſures eternall: *Pſal.*16.11. that is, bleſſednesſe without end, and the ſame without want. *Paul* calleth them, an *eternall waight of glorie*: 2. *Cor.*4.17. as if he ſhould call them, glorie endleſſe, and the glorie that waigheth downe; there is ſuch fulneſſe in it. And they are called the well and riuer of life, *Apoc.*22.1. as beeing alway full, and hauing ſprings, that come from God, to feede them. Or, an inheritence immortall. 1. *Pet.*1.4. An inheritance, and therefore, a poſſeſſion in the beſt tenure; and an inheritance immortal, & therefore, not for yeares, but for euer. Life, in it ſelfe, is good, good life is better, but eternitie maketh it excellent.

Obiect. But in heauen, ſome ſhall *ſhine as the firmament, ſome as the*

*ſtarres for euer. Dan.*12.3. Now the firmament, hath not ſo much light as the ſtarres haue, that lighten it, and the ſtarres haue leſſe light then the Sun hath, that lighteneth them. It ſeemeth therefore, that in heauen there ſhould be to ſome rather ſome want, then ſuch fulneſſe of heauenly glorie.

Anſ. I anſwere; though in this condition of our heauenly life there may be degrees of glorie, yet there ſhall be no want. Some may bee like the skie, ſome like the ſtarres of the skie, yet all ſhall ſhine. Some veſſels may hold more, ſome leſſe; & yet all bee full. One may haue more ioy then another: and there are ſundry meaſures of more or leſſe glorie in heauen; but no meaſure ſhall lacke his fulneſſe of life, or glorie there. He that hath leaſt ſhall haue inough. The reaſons are; Hell is contrarie to Heauen. In hell there is a fulneſſe of torment: In heauen therefore there muſt be a perfection of glorie. Secondly, earthly king-

domes and the Kings thereof haue as great an absolutenesse, as earth can giue them; and shall we thinke that heauen, which can giue an entire, will giue an imperfect crowne of righteousnesse? Will not the Kings of the earth dwel in base cottages, but in royall courts? And shal these Kings of a better kingdome want glorie, where mortall Kings haue so great glorie, and power? Princes on earth dwell in royall palaces, and sometimes in Cedar and Iuorie. But they whom Christ hath made Kings & Priests *to God his Father* (who *dwell in tabernacles not made with hands*) shall *raigne in a citie whose twelue gates are twelue Pearles, whose wall is of Iasper, and building of Gold, and whose streetes shine as cleere glasse.* *Apoc.* 21.18.19.21. So said he who saw all this glorie but darkely; or as *Moses saw the land of Canaan*, in a very short Map or Card, a farre off. *Deu.* 34.1.2.3.4. We see but the outward wall of this heauenly citie, new

Apoc.1.6.

new Ierusalem; & yet how glorious is it, and how decked with starres, as with sparkling Diamonds? What would we say if wee could see into it, and behold, (though with *Peter*, *Iames* and *Iohn* at a glance & bluish superficially,) the goodly pauement of heauen within, whose floore is of gold, *and wall about, is garnished with precious stones?* *Apoc.* 21.19. Thirdly; if *Adams* paradise and garden was so pleasant and delightsome; how pleasant and glorious is Gods owne garden, and seat of his owne residence? Hee spake of it with a wondering tongue, whose finite heart could not comprehend so infinite an excellencie: *very glorious things are spoken of thee, thou Citie of God.* *Psal* 87.3. For, though in the letter, this worthy Prophet spake of that earthly heauen, which he confessed to bee in the materiall tabernacle, because of Gods presence, and the godly exercises of Gods people performed there; yet his meaning was, vnder the cloud

of

of the phraſe, to direct Gods children to a higher tabernacle, and houſe of greater glorie, then that which was earthly, and vnder the doome of time.

An inſtruction aboue all things, to affect the things aboue, and to draw our mindes with ſtrong cordes of deſire vnto them. *Col.* 32. For what place haue we here, but of trouble? There wee ſhall haue our place of peace. The ioyes of our earthly life do much affect vs, ſometimes too much, which yet haue their gall of bitterneſſe in them, and croſſe of ſhort time. For, no ſooner doe they begin, but their end borders vpon their beginning, and many times, they rather ſeeme to begin, then begin indeed, being like to a falſe conception that comes not to bearing. Many are vnwilling to leaue this world, becauſe of the acquaintance they haue in it, and which, (when they die) they muſt leaue behinde them in it. And yet in this worldly fellowſhip, there *Vſe* 1.

is

is much sowre ioined with sweet. But if there be so great a portion of content, in this worldly fellowship, what pleasure is there, and how perfect in the societie of glorified soules, the ancient worthies of the old world, and the flower of this: when wee shall see but with other eyes, and in a spirituall manner, *Abraham*, of whom we haue heard so much, *Isaac*, *Iacob*, *Iob*, *Samuel*, and the Prophets, whose names we haue loued: When with *Eliah*, we shall see Christ clothed with our flesh, who hath immortalitie at his right hand, and shall make vs raigne for euer? Wee admire the building of Kings, and hee was a Disciple, who said to Christ, speaking of the temple; *see what stones & what buildings are here*, *Mar.* 13. 1. But as Christ to him: so let me say to all that wonder at these things; *are those the things yo looke vpon? Luk.* 21. 6. The sumptuous buildings of Kings and stately Nobilitie, though all the rich entrals of the earth had con-

conſpired to giue them varniſh and glories, what are they but baſe Cotes, compared to this frame, not made with hands? And doe we ſo much wonder at mortall, lime and ſtone, and ſo little care for our eternall houſe? The three Diſciples, who in the transfiguration, ſaw but a glimpſe of this heauenly glorie ſhining vpon the face of their Sauiour, would needs build tabernacles in it: what, if we ſaw the whole Sunne of it, and not ſome glimpſes onely? *Matth.* 17. 2. 4. *Moſes ſaw God* but a little in *the mount* and with mortall eyes, and *his face ſo ſhone* that the people were *afraid to come neere him. Exod.* 34. 30. How (then) ſhall they ſhine in roabes of perpetuall glorie, who do behold (not with theſe, but with other eies) the face of God for euer? Laſtly, to draw our affections to the place where our life is, and directly to God in whom we liue; let vs conſider the honour and pleaſures of this Citie. Where is greater honour

then

then in ſoueraignty? and where are more pleaſures then at feaſts? this eſtate of heauenly life is both a kingdome, and a feaſt. A kingdome, for they that are in it, *haue ouercome and ſhall ſit on thrones.* *Apoc.* 2. 7. A feaſt, yea, the marriage feaſt of the ſonne of God, in which he ſhall euer be eſpouſed to the Church his wife. The contract is made below, the marriage ſhall be conſummate aboue with ſolemnities vnſpeakeable. But, if theſe excellent things, ſpoken of the citie of God, cannot winne our loue thither, remember we the rich man *in torments*; and by this burnt child learne to dread the fire of hell. The places are contrarie, and all things contrarie that be in them. As therefore Heauen is a place of ioyes, and honour eternall; ſo hell is a *kingdome of ſhame and perpetuall contempt*. *Dan.* 12. 2. And now, if ſo great glorie and pleaſures, ſo many and ſo endleſſe, cannot pleaſe you, doe but a litte caſt downe your eyes into that deepe

Luc. 16. 23.

lake

lake, where are nothing but flaming fire, palpable darkneſſe, and perpetuall burning: and nothing but teares, ſhrikes, and outcries, of hopeleſſe and reprobate conſciences: and nothing but torments, and places of torment prepared for damnable ſinners, where is no intermiſſion of complaints, nor end of paine: as farre from eaſe, millions of yeeres to come, as at their beginning. The rich man in torments, craued but one drop of water, when whole riuers of water would not quench thoſe riuers of brimſtone that fed that fire; and could not haue it. *Luc.* 16. 24. 25. And, if the rods wherewith God chaſtneth his children in this life, be ſo ſmart and galling, that they haue brought them downe to the brimme of deſpaire, and ſo low in affliction, that they haue wiſhed for death: what ſmart and galling plagues doe the damned ſuffer in the torments of hell, who are beaten, not with rods of chaſtiſement, but with an

iron

iron rod of destruction: in whose confusions remediless, the Lord will say, euen he whom here they despised; *I will ease me of mine aduersaries, and auenge me of my foes.* Esa 1.24. And thus the feare of hell may be reason inough to draw our affections from these things below, if the loue of heauen cannot. But neither the loue of heauen, nor feare of hell, can worke in some any little distast of this worldly *Egypt*, that *they may eat of this Manna that is hidden.* Apoc. 2.17. That is, of the bread of heauen, in the kingdome of heauen.

Vse 2. A reproofe (therefore) to those who altogether mind the earth and earthly things, not caring for that kingdome that cannot be shaken. Some haue an eye still in *Sodome*, and hoose in *Egypt*, and sticke to the place of their banishment, in which they take ease, & purpose continuance, that they neuer mind their countrey, nor affect their remoue vnto it. They cloy their stomacks

with

with the groſe dinners of this preſent world, and ſo haue no appetite to the Lambs dinner, where, Chriſt being gouernour, *keepeth his beſt* things *laſt. Ioh.* 2. 10. *When we ſpeake to them of peace, they prepare themſelues to battell. Pſ.* 120. 7. In heauen is peace, and here on earth is nothing but warre, within and without; within, in our ſelues, without in the world: and yet men had rather liue in a field thus ſwimming in blood, then, by walking before God, dwell in tabernacles of peace. A ſigne that heauen is not there citie, nor Chriſt their head. For, they that belong to the citie of peace, will ſeeke heauens peace; and they that belong to Chriſt, deſire to *bee with him. Coloſ.* 3. 1. Where the head is, there would the body be. If (then) we doe not aſcend to heauen by a ſpirituall life, but digge downe to the hels by a carnall: if couetouſneſſe hold vs in the world, and the loue of God cannot draw vs out: if, to be thus abſent from Chriſt, be

our

our happineſſe, and we count it our greateſt vnhappineſſe to come vnto him by going hence; Chriſt is not our head, but he that hath the Dragons head; the world is our citie, and heauen our ſtrange citie, to which, either we meane not to come, or would not willingly but by the violence of death, when we can liue no longer. For, can Chriſt bee our head whom wee care no more for? and heauen our countrey which we ſeeke no ſooner after? Therefore, while we are on the earth in our bodies (if we will be the members of Chriſt and the citizens of heauen) let vs dwell before God in our ſoules, framed in the forme and manner of a ſhip, which is cloſe downeward and ſhut to the world, but open aboue, & enlarged to heauen where our treaſure is, and expectation ought to be. So did our fathers, who walked with God, to whoſe righteous ſoules this peace is come: and who now are moſt ſafe vnder the ſhadow of

their

their Altar; Christ vpon whom (whiles they liued) they offered all their ſpirituall ſacrifices, and now being taken vp to heauen in their ſoules, praiſe him with ioifull lips continually, and follow him in white whether ſoeuer he goeth.

A comfort to thoſe, who for this peace-ſake, fight lawfully in all the warre of the world againſt it. They who in ſuch a preſſe of worldly affaires, beeing with *Zacheus* vpon too low a ground to ſee Christ, doe therefore climbe vp in their affections, aboue earthly matters, and worldly deſires (treading the Moon vnder their feete) ſhall heare one day, perhaps this preſent day, their ſweet Sauiours voice, ſaying: *Come to mee at once, for this day is ſalnation come to your houſes.* *Luk.* 19. 5. 9. And then as God ſaid to *Abraham*; *Ariſe and walke about this Land, this is the countrey that I will giue thee.* *Gen.* 13. 17. So he will one day ſay to euery child of *Abraham*; Behold thy heauenly land, that is. *Vſe 3.*

the place of thy perpetuall aboad, come to it, walke about it, and liue in it for euer. Then wee ſhall haue that bleſsing, that all our prayers, hearing, readings in the word, and other godly ſtriuings (like that of *Iacob* with *the Angell* before *hee bleſſed him*) laboured vnto. *Gen.*32. 26. *Herod* promiſed much when *he promiſed halfe his kingdome*. *Mark.* 6.23. But Chriſt both promiſeth, & will giue a whole kingdome. *Math.* 25.34. And where among men, the elder onely doth inherit; here, all ſons are heires; and all receiue, not ſome few Manors, and ſmall Lordſhips, but *crownes of righteouſneſſe*. *Rom.*8.17. O(then)what ſhould let our deſires, with the tribes of *Reuben* & *Gad*, to paſſe ouer this Iordan of death, by the parting (not of waters) but of ſoule & body, to come to our Land of promiſe. *Num.*32.3. 4.5.6. *Iacobs* 7. yeeres ſeemed light vnto him, in regard of *Rahel* for *whom he ſerued*. *Ge.*29.20. And why ſhould the labour & trauel not of 7.

yeares

yeares, for it may be (as was ſaid) we ſhall not ſerue 7. dayes;) & we ſerue not a churliſh *Laban*, but a moſt bountiful redeemer: I ſay, why ſhold this ſhort labor of ours, & trauell of ſo ſhort time, ſeeme any thing, in reſpect of that faire *Rahel* and life to come. So much for the firſt of thoſe comforts that are promiſed, namely peace, that properly concerneth our ſoules; The ſecond, which is reſt and belongeth to our bodies, followeth.

And they ſhal reſt in their beds &c.] By beds, the Prophet vnderſtandeth the places, into which the Lord beſtoweth the bodies of his ſeruants in or after their death, whether water, or fire, or the panches of wilde beaſts, or the chambers of the earth, or ſea, or aire. And theſe he calleth beds: becauſe they ſhall reſt quietly in them, as men in their beds, till the morning bell, or loud trumpet of the laſt great day, warning all fleſh to riſe, ſhal raiſe them. Therefore it is an vſuall thing in the ſcriptures, ſo ſoone as men die, to

say they fall a sleepe. Whereby is meant, that they are laid in their beds of peace, whether Churchyard or Church, and that (before their bodies are carried forth for buriall thither) the places in which God taketh their soules to his presence, are their beds: and so the beds of their death, are the beds of their peace: Beds made for them by God himself, in the which after their last long sleep of death, they presently enter into their last sweet sleepe of peace. The Papists say otherwise, who hold that the righteous take no possession of their beds of rest, till the Priest haue put them into their beds of earth. Indeed men giue them burials then; but God doth, prouide for them their bed of burial at their death. And they are called beds of rest, to put difference betweene these beds of our nights-sleepe, and those of our sleepe in death. For here, bee our beds neuer so soft or well made, we often take no rest, by reason of some disorder in our

bodies, or fancies in our head; but in these sleeping places which the Prophet calleth beds of rest, *wee may lay vs downe and sleepe in peace.* *Psal.*4.8. the Lord of life being our keeper, who *will make vs dwell in safetie.* Indeed, in it own nature, the graue is an house of perdition, rather then bed of rest; but being altered to the Iewes in promise, to vs, in performance by Christs graue, who was buried in the earth to change the nature of it, it is made to vs a chamber of rest, and bed of Downe. The point here taught is: *Doctr.* The graues of the righteous, which by nature, are houses of destruction and chambers of feare, are by Christ, and the graue of Christ made to them, chambers of safetie, and beds of rest. Christ by his buriall hath consecrated and perfumed our graues, making them which were prisons to hell, gates to heauen. Which made the Apostle, speaking of the dead in Christ, to say, *they sleepe*, not, *they die*; As if hee should

haue ſaid: they goe to their beds, and not to deſtruction. 1. *Theſ.* 4. 15. And the ſame Apoſtle, ſpeaking of the death of the righteous, calleth it, not a death, but a ſleepe: 1. *Cor.* 15. 51. as if hee had called it, not rottenneſſe, but reſt. For this cauſe alſo is our death, in heathen Authors, called a ſleepe, as the Scriptures call it, and our graue our bed. At night wee take our chambers, and lie downe in our beds: ſo when death comes, which is the end of life, as the night is of the day, we goe to the chambers of the earth, and there make our beds or lie downe in bed, till the day of refreſhing (which is the day of riſing) come, that commeth from the Lord. The reaſons are; This was figured in the embalmings which the Iewes vſed. And this figure (as al other figures of the old Teſtament) muſt bee performed in one, which one is Chriſt. As therefore their embalmings did perfume the graues, in which they laid their

dead

dead, for a ſeaſon: ſo the moſt precious balme of Chriſts buriall did for euer ſweeten to the Saints their graues of corruption. Secondly, as the end of Chriſts death was, that he might vanquiſh death; ſo it was one end why hee was buried, that he might (after the manner of conquerours) ſubdue death at his own home, and (as it were) pluck him out of his owne den and cabbin: Thirdly, the bodies of the godly are parts of Chriſts myſticall bodie. while they are in the graue, and when they are turned to corruption, and therefore cannot but bee precious in his eyes, and grauen vpon the palme of his hand, till they be reſtored. For, as the Huſbandman doth make no leſſe reckoning of that corne, which he hath ſowne in his field, and lies vnder the clod of the earth, then he doth of that which he hath brought into his barnes: So Chriſt doth as highly eſteeme of thoſe bodies, as it were graines of corne, that are

ſowne in corruption, as of thoſe that yet neuer ſaw corruption, nor came to the graue. Therefore, wee ſhall not reſt in death, though we reſt in our graues: For that God, who raiſeth the Sunne daily out of his den, will one day, raiſe vs out of our graues, to ſtand before him for euer.

Vſe 1. A confutation of that fancie that hath ſo long deluded the ſimple world, which is, that dead bodies walke after their death, and appeare to men. For how can that be, when the bodies of Gods children reſt in their beds, ſo ſoone as their breath departeth, and the bodies of the wicked are in their priſons, till the day of aſſiſe? Whereof, if any make queſtion, let him open their graue and ſee. And ſeeing the ſoule returneth not after it hath left the bodie: how can the body walke that wanteth a ſoule, or ſoule be ſeene (if it ſhould walke) that hath no bodie? Or, if death bee a looſing of our ſoules from our bodies:

dies: *Phil.* 1.23. How can there be any death, when ſoule and bodie are not parted, and when the man is not dead, but liueth? But this fancie came from *Pithagoras* a Philoſopher, and is but a Philoſophers dreame. *Pithagoras* told his dreame to the world, which was, that the ſoules of men departed, did enter into the bodies of other men: good ſoules into good mens bodies, bad, into bad mens. The world (then) beleeued him: And, ſince that time, Satan, who can turne himſelfe into all formes, did, in the darke night of Poperie, (to deceiue that ignorant age) change himſelfe into the ſimilitude and forme of ſome perſon that was lately or had beene long dead, and was beleeued, by ſuch a transformation, to bee the partie, man or woman, that hee made reſemblance off? So entred the errour that Spirits did walke: and that dead bodies, came out of their graues and haunted ſundry houſes in the night, which were

were not the bodies of the dead, but the Diuell in those bodies; or shapes, as is to be seene in *Samuels* counterfet shape, raised by the Witch at *Endor*. 1.*Sam*.28.8.14.15. And this errour, as it deceiued the blind world, and somewhat troubled the seeing; *Math*. 14.26. *Act*. 12.15. So it is still in the mouth and faith of credulous superstition at this day. But God hauing giuen eyes to vs to see his truth, and the light of iudgement to see it by, let vs not walke in so great darkenesse as they who know not the truth, nor whether they goe.

Vse 2. Here (also) we learne to put difference betweene the condition of the righteous, and the state of the vngodly in their graues and buriall: the godly hauing their graues for their beddes of rest, the wicked (contrarily) for their prisons, out of which they shall come to the *resurrection of death*. *Ioh*.5.29. as malefactors to their execution. And where the godly, (as honest men of the

the countrey) ſhall ſtand before the Iudge without feare: they ſhal ſtand (as the guilty Priſoner) at the barre of ſhame, to receaue the ſentence of their iuſt condemnation in ſoule and bodie. And what comfort can this be to ſhameleſſe ſinners, in the night of the putting off of their tabernacle, ſeeing they goe not to their beddes (as doe the righteous) but to their dungeons of darkneſſe and horrible feare? For, as, if a man ſhould be bidden to goe to his reſt, that after he had ſlept and was riſen, the puniſhment of ſome terrible death might be inflicted vpon him: So is the ſtate and condition of all impenitent ſinners in their death. For, they muſt lie downe, for ſome time, in their beddes of duſt, and riſe againe, that a ſecond fearefull death may be inflicted vpon their ſoules and bodies. Now, could any poore man goe comfortably to his bed, that is bidden ſo (as we haue heard) to goe vnto it? with what comfort (then) can deſperate ſinners

ners remember their graues of earth from which they muſt paſſe to their graues of fire for euer? Indeed as a man, that is out-lawed, may take his pleaſure and walke at large for a time, but whenſoeuer or whereſoeuer he is taken, he muſt yeeld to the puniſhment that law hath awarded: ſo the wicked, vpon whom ſentence of damnation is paſt alreadie by an out-lawrie and iudgement that cannot be reuoked, may (for a ſeaſon) goe vntaken, taking their libertie, and fetching their friskes, as if it would neuer be otherwiſe, or as if that iuſt God (who is their creditour and muſt be their Iudge) would neuer ſerue an execution vpon them by death his Miniſter; but the time will come, when they ſhal be arreſted, and, after ſome ſhort repriuie of their bodies in the gaole of the graue, be violently haled to the priſon and pit of hell, from which there is no redemption. It were well for ſuch, if they had beene caſt into their graues, as a

dogge

dogge into a ditch: for, though his buriall be homely, yet his case is much better then theirs, who are buried gorgeously and goe to hell. The dogge endeth his misserie with his death; but when such die, they beginne their miserie, and end their ioyfull daies for euer. For, man shall not die like a beast, though he liue like a beast; nor be senslesse of paine hereafter, though here he was sensslesse of sinne, & free from paines and smart that others felt.

As before in respect of their soules that presently enter into peace; so here in regard of their bodies, which sleepe in their beddes of rest, the godly may be comforted, for their godly friends departures, at least it may stay all sorrowing without hope. For, who would be sorrie for his friend, because, after his hard labour, he goeth to his rest in a bedde of much ease prepared for him? or, to vse an other comparison. A man locketh vp his best apparell in a chest, meaning *Vse 3.*

ning hereafter to weare it, will he mourne and be ſorrie, that it is ſo kept till there come a high daie to weare it? So the faithfull, concerning their bodies, which are the veſture of their ſoules, are ſhut vp, by death, in the coffers of the Earth. And ſhall their friends take on, becauſe their friend hath his beſt clothing ſo preciouſly laid vp, that euerie ſoule, vpon the higheſt day of the daies of the yeere, may haue the ſeuerall robe and veſture of it owne body to be put vpon it? or, will any man thinke much, that his friend hath put off his old rags, to put on robes of glorie? This is the very caſe of the righteous when they lay downe their bodies. They put off vile bodies, to put on glorious: and their bodies are but cheſted in the earth when they returne to their duſt, that in the ſolemne and high day of reſurrection, they may be brought forth againe and reſtored, but with farre greater beautie and ſhining, to the ſoules

that

that were owners of them? So much for the comforts promiſed, The perſons follow, to whom ſuch comforts are promiſed.

Euerie one that walketh, &c.] The perſons whoſe ſoules ſhall enter into peace, and bodies be put in their ſepulchers, no otherwaies then if they ſhould be laid in their beds of reſt, ſo ſoone as they goe hence, are, they who walke before the Lord, or walke, that is liue, as in his ſight. And here the Prophet ſetteth downe two things: the generality of the promiſe, *euerie one*; and condition vnder which it is made, *that walketh before Him*, that is, the Lord. For the generalitie, and where the Prophet ſaith, *euerie one*; his meaning is, that neither countrey nor parentage, nor diuerſitie of ſexe and calling, nor any outward thing ſhall make his end vnhappy, whoſe life, by reaſon of his godly life, is happie; where learn, That, God is no accepter of perſons: that is, reſpecteth not the perſon of man, but his grace *Doctr.*

in

in man. Whoſoeuer beleeueth in him, or hath receaued the grace of faith to put faith in him, and to liue vnto him; let him be borne, whereſoeuer, and let his degree be, whatſoeuer: ſuch an one, ſaith *Amen*, ſhall not periſh. But ſo it may be, that is, one may not periſh, and yet miſſe of peace; therefore it is added, *and haue euerlaſting life*: as if it had beene ſaid: he ſhall not be miſerable, and he ſhall be happie euer; he ſhall not die, and he ſhall liue (eternally) in glorie. *Ioh.* 3.16. *Peter* perceiued this, and *in a viſion, comming from heauen, ſaw this*: and therefore, as God opened the *viſion*; *Act.* 10.15. ſo hee opened his mouth and ſaid; *Of a truth I perceiue*, or to ſay the truth, I now know, that *God is no accepter of perſons*, or God doth giue his grace indifferently to one and other, whether born in Iewrie, or fearing God in Cæſarea: and therefore in *euerie nation, he that feareth him and worketh righteouſneſſe*; no matter what coun-

countrey-man, ſo he be a good man: *he that reuerenceth him* ſhall haue his part *in him. Act.* 10.34.35. whether Iew or Gentil, circumciſed, or vncircumciſed, rich or poore, bond or free, he ſhall haue life, if he walke before the God of life: *Bleſſed is euerie one that feareth the Lord, and walketh in his waies. Pſal.* 128.1. All that walke in the ſunne-ſhine of Chriſt, ſhall receaue the die of his fauour, as all that walke in the Sun are tanned. They ſhall gaine peace and find reſt, where others meete with ſhadowes, and ſhall liue in miſerie that liue in vnrighteouſneſſe. The reaſons. The things that cauſe errour in iudgement, and accepting of perſons, are, imperfect knowledge, and reſpects in the world, of good to our ſelues, or of our bond to others. But theſe are not in God, whoſe knowledge is wonderfull, who needeth no mans good, and is no *Mans debter. Pſ.* 139.3.4.5.6.& 16.2. *Matth.* 20.15 Secondly, God forbiddeth his Seruants, who are

the Iudges of the Earth, to accept the persons of men, and commandeth them to iudge indifferently not *accepting faces.* 1.*Sam.*16.7. 2.*Chr.* 19.7. It was *Iehosaphats* charge to his Iudges, or rather the Lords by him. And so, being Gods law to others, and a law of great iustice; will he (himselfe) breake it? and *will not the Iudge of the world doe iudgement?* *Gen.* 18.25. Thirdly, God hath made many promises to those that walke before him and (vprightly) in his commandements. The scriptures plentifully speake of this. And, will an honest man keepe his word? and shall *God falsifie his truth.* *Ps.* 51.4. shall he say it and shall he not doe it? God forbid wee should so thinke.

Use 1. As Gods promises are generall to all that walke before him: so they that endeuour so to please God and to walke in his truth; must haue bands of particular faith to receaue them. God is generall in his gifts, and we must be particular in our re-

ceit:

ceit: and *euerie man liue by his owne faith. Habac* 2.4. Anothers good life will not bee imputed to vs, nor anothers faith saue vs. Therefore all that thine hand shall find to doe, doe it (saith *Salomon*) *with all thy power. Eccles.* 9. 10. He saith, *thine hand*, not, *anothers hand.* For, he that will not doe good but by a deputie; shall goe to heauen by a deputie, and to hell in his owne person. Some say let Ministers liue precisely, and let Diuines walke before God; but for themselues, because they are not in that calling, they take liberty and giue themselues leaue by a dispensation sealed by themselues to walke other wise; as much as if they should say; let Ministers be saued, and diuines goe to God; but for vs, let vs perish, if we must perish, and because God will not haue vs let the diuell haue vs. This is fearefull: and their case no lesse fearefull who post off goodnesse to others. Let this confute superstitious poperie, and careles se

Atheiſme. One ſaith well: *why art thou proud of another mans gift, and thou gaue nothing?* Euerie one that will haue peace, muſt walke vpon his owne feete, and *worke with his owne hands. Epheſ.* 4 28. And Papiſts who, with the fooliſh Virgins, truſt vnto the ſtore of the wiſe, ſhall receaue anſwere; *we haue not inough for our ſelues and for you. Math.* 25. 9. But ſome feare too much, as others feare too little: who, though they haue liued orderly, and are ſorrie (with the ſorrow of true repentance) where they haue not, yet are ſhort-handed in receauing what God hath promiſed to thoſe who walke before him. But will a condemned malefactor, at the barre, not faile to apply the Kings generall pardon to himſelfe for life: and ſhall a iuſtified ſinner feare to make the generall promiſe to all beleeuers, particular to himſelfe, who is a beleeuer, that he may liue? *Paul* ſaith, *Chriſt came to ſaue ſinners of whom I am chiefe. 1. Tim.* 1. 15. He pleaded

the

the Lords generall pardon, though a ſinner and the chiefe of ſinners. So the father of *Iohn* the *Baptiſt*, *Zacharias*, in his canticle, putteth in for the horne of ſaluation, Chriſt, drawing that great redemption, in him, to himſelfe, as he applied it to others, ſaying; for vs, that is, for others in *Iſrael* and for *Mee*, *an Iſraelite*. Though in other caſes, a man cannot, with good manners, be importunate in matters, and for things which concerne himſelfe, in commoditie or preferment: yet here a godly man can neuer be too earneſt, nor lay too much vpon ſuch a foundation. Somtimes we wil applie haſtily & catch where we ſhould not, but if we wold be prouidently captious & without offence, let it bee here. And as it is written of the ſeruants of *Benhadad* who were ſent to the King of *Iſrael*, that they tooke diligent heed, if they cold catch any thing from him, towit, for his aduantage who ſent them: which made them, when the King of *Iſrael* had

ſaid, *Is Ben-hadad yet aliue? hee is my brother.* Preſently to reply, ſaying; *Thy brother Ben-hadad:* ſo let faith and hope (our ſeruants,) confeſsing guilty with humbled necks, and ropes about them, watch what the King of the Kings of Iſrael hath ſpoken and ſet downe vnder his hand, in his word, concerning repentant ſinners, and we ſhall finde it written in the volume of the book concerning them. *Is he yet aliue? he is my brother*; That is, Doth the hungry ſoule pant for my ſaluation, and the thirſtie for my righteouſneſſe? Doth it yet truſt in God? Doth it ſtill beleeue? *Behold* (ſaith the mercifull King of Chriſtendom, *Chriſt Ieſus, and hee that ſaueth vs from our ſinnes*) I haue brought many brethren to my father, and many ſonnes to glorie: and this is one. Let vs now well obſerue, and diligently marke what hee ſaith. *Benhadad* is the Kings brother. Therefore ſay we, thy brother *Benhadad*, and catch him in his words; that is,

God

God my father, and Christ my elder brother. The father will not cast away his penitent child, nor one most kinde brother betray another to death. 1. *King.* 20. 33. Indeed, the deiected soule of man cannot alwaies, being laden with troubles, thus raise vp it self into confidence: and some, in the brunt, haue complained, that they haue been cut off from God, whose voices in their feare, haue been these, or such as these. *Christ* (indeed) *came into the world to saue sinners*, but not such as we are; and was appointed a Sauiour, but not for vs, singling out themselues. Some in their hast, haue said: *Here is the fire and wood, but where is the Lamb for sacrifice? Ge.* 22. 8. But let such remember, that peace shall come to euery one that walketh before God, or that would, (that is vnfainedly would) walke before him. We see not the Lambe for sacrifice, but God will prouide, nay God hath prouided it; and open wee the eyes that blind distrust

hath shut vp, and wee shall see it. Christ spake as one forsaken; and a man would thinke that he had despaired when he twice said; *My God, my God, why hast thou forsaken me? Math.* 27.46. But if we dig through the bitter barke of the letter, deeper into the words, we shall finde an hony combe in them of perfect consolation. *Iudg.* 14.8. For he calleth him (yet) his God, and as if he wold adde another cord of faith to his first, and make it a two-fold cord that cannot be broken, he calleth him againe, the second time, *his God*; that is, the God, in whom he trusted, in whom hee will trust. If God shall fashion any of vs to our head in the similitude of such a sorrow, euer let our eyes bee vpon Christ, and vpon those whom God hath sealed to be faithfull, and we shall not be confounded in the perilous day. Let vs but say with *Isaac*, *my father. Gen.* 22.7. And (though we can say no more) God will presently answere: *Here I am*

my

my ſonne. For, *this is a true ſaying, and worthy of all men to be receiued, that Ieſus Chriſt came into the world to ſaue ſinners.* The Apoſtle ſaith, it is worthy the marking, and let us marke it well: 1. *Tim.* 1, 15. For, it is as true, as worthy to bee receiued; and teacheth, that though we be ſinners, and great ſinners, or chiefe of ſinners; yet if, as repentant ſinners, we can beleeue the remiſsion of ſins by Chriſt, & not too popiſhly, harpe vpon a ſatisfaction for ſin by our owne doings, our part is in his great ſaluation. For, *Chriſt came to ſaue ſinners, and the chiefeſt ſinner.* There wanteth not a hand to giue, but wee want hands, who ſhould receiue his gift. The bloud of Chriſt is able to cure (as moſt ſoueraigne phyſick) all infirmities, and ſinnes repented off. If we be neuer ſo great ſinners, and haue a hand of faith in our harts, to *receiue that grace of God that hath brought ſaluation.* *Tit.* 2. 11; neither wee nor our ſinnes can diſanull the promiſe

of

of God, which is, that he will be mercifull to our ſinnes. Then, let our ſinnes be neuer ſo many, and thoſe many ſinnes neuer ſo great, being truely repented off, God is greater, who hath forgiuen vs all our ſinnes. The voice that ſaith to all, *come*; *Apoc.* 22.17. excludeth none; and ſhall wee, being bidden to the great Kings wedding, by turning the point of crueltie vpon our ſelues, ſtrike our owne names out of the roule of the gueſts that are bidden to the Lambes feaſt? *Math.*22.4.5. Therefore, ſinne doth not ſimply hurt vs, but impenitencie in ſinne, hurteth the wicked. For, *Herod* had rather looſe *Iohn*, then his brothers wife. *Mat.*14.3.5. And ſome had rather part with their preachers, then with their ſinnes. So, they hinder the effect of the phyſick, which in mercie by good application, is appointed to heale them. *Salvation is come to their houſes*, and into their houſes, but they iudge themſelues vnwor-

thy

thy of euerlasting life. *Act.* 13.46. Thus the godly in temptation dare not apply Christ, and the wicked in sinne, cannot.

But, doth not God accept mens persons? Then his Magistrates on earth, which are called Gods. *Psal.* 82.6. should not in causes be partiall betwixt man and man. For, *they execute not the iudgements of man, but of the Lord, who is with them in the matter of iudgement.* 2. *Chro.* 19.6. The Magistrates seat must bee the throne that iudgeth right, and when he giueth sentence in a matter, he must lay iudgement to the rule, and righteousnesse to the ballance. *Esay* 28.17. as if hee would waigh out an equall & euen proportion of iustice to rich and poore. And this measure must bee sealed at the Lords standard, with testimonie of an vpright conscience. Therefore, one setteth forth a good Iudge, with a sword in the one hand, and a paire of scales in other. The meaning is, that hee must

Vse 2.

Deut. 1.17

must not strike by iudgement til the cause to bee iudged, haue receiued an indifferent ballance in hearing. Though a Noble man speake by a letter, and a rich man intreat by a gift, hee must not heare, to peruert the straight steps of iustice. To be short; as God is no respecter of persons; so these Gods should know no difference of person, wher right is one: nor bend their eares to credit a tale that first is [d] told them: nor corrupt their iudgement with their censure before they hear the cause: nor seperate betweene their verdit, and the truth of their knowledge, which should goe together: nor vse sudden resolutions: nor be hastie in iudgement. So shall iustice be free: not partial nor hired, which God detesteth.

Prou. 18. 7.

Vse 3. A reproofe of those proud christians who grace religion in a veluet hood, but scorne it in vile raiment, *hauing the faith of the Lord Iesus Christ in respect of persons. Iam.* 2. 1. 2. 3. or, who bid rich religion home

home vnto them, but will not take poore religion by the hand: for either they turne from it as ſtrangers, or againſt it as enemies: So, *the poore is ſeperated from his neighbour*, *Pro.* 19.4. that is, his carnall friends will not helpe him; the godlie, that are poore, cannot. And hence it is, that they who want wealth and countenance, though neuer ſo religious, are deſpiſed as abiects: They who haue riches and fauour, though neuer ſo prophane, are admired as Angels. But it is a marke of the heire of life, to reſpect the vertue, not the riches or perſon of a man. *Pſ.* 15.4. And he who is ſuch an one will bee affected towards men, as he perceiueth men to bee affected towards God: if they contemne God, hee will not regard them, though neuer ſo honourable; and if they feare God, he will make much of them, though neuer ſo vile. This is to iudge righteous iudgement, and not according to the appearance; which iudgement Chriſt the Iudge hath

hath forbidden, *Ioh.*7.24. So S.*Paul* chargeth *Timothie* in his miniſtrie, to do his duetie without preferring one to another, to wit, for outward matters, and to do nothing partially, 1.*Tim* 5.21. that is, not to ſpare to reproue for affection, nor to rebuke bitterly for diſpleaſure and euill will. A good item for the partiall in the miniſtrie among our ſelues at this day, who will ſcarce giue counſel but ſuch as ſhal pleaſe, where they loue, and yet drawe out reproofs as ſalt as brine, & the ſame (many times) cauſeleſſe, where they ſpleeniſhly hate. Which, what is it, but to make God himſelfe their officer to reuenge their quarel, and to ſerue their malicious humor? To ſpare ſome for great faults, and bitterly to inuey againſt others for no fault, becauſe they bee our carnall friends, whom we ſpare, and ſuſpected foes whom we ſo fiercely proſecute, and falſly reproue: Is it not to make the word it ſelfe, and the author of it, God himſelfe, partiall,

and

and to prophane that which is holy? Which may bee ſpoken of priuate perſons as well as of publike miniſters, who in their enemy can ſee the mote of a ſmall fault, and haue no eyes to ſee the beame of a great one in their friend and louer, *Math.7.* 3. If he offend, whom we malice or like not, it is horrible; but if hee greatly offend, whom for kindred, or wealth, or acquaintance, wee eſteeme of, it is nothing. What is this but to affect for reſpects, not of vertue or vice, but of kindred or perſon?

A comfort to the poore that bee godly: For pouertie doth not make a man leſſe accepted of God, or of good men. The Prophet *Dauid* ſaith, *That God hath choſen to himſelfe a godly man; Pſal.* 4 3. he ſaith, not a rich man, if he be not godly. And he further ſaith, *be ſure of this:* as if hee ſhould ſay, beleeue it, or make full account of it that it is ſo. The ſame Prophet ſpeaking (as we heard *Pſal. 15. ver. 4.*) of a citi- *Vſe 4.*

zen

zen of heauen in one of his properties, ſaith; that hee honoureth the godly, that is, loueth and reuerenceth Chriſt, whom they loue and honour. Then, howſoeuer they be deſpiſed in the world as the ſcum of the earth, and of-ſcouring of all things, yet becauſe they honour God, good men will reuerence them, and take them out of contempt, as gold out of the mire, to make them their treaſure. They are fellow-heires with the righteous at the inheritance of heauen. And therefore doe the righteous performe all good offices of loue and fellowſhip toward them in this vale of want and ſcorne. Though euill men make them their mocke, they make them their fellowes; & where bad men take away their right, good men inrich them. Great (therfore) is the conſolation of the righteous, who though contemned in the world, yet are precious to God, and to all the ſonnes of God. So much for the generalitie of the promiſe,

the

the condition vnder which it runneth, followes.

That walketh before him.] We haue heard of the promise what it is, the persons to whom it is made, and to how many: The condition vnder which it runneth, is, that such persons must be, and continue godly; which is expressed by a phrase of walking before God. Where we may consider two things: as the act of walking, and the obiect before whom. By walking, the Prophet meaneth according to an vsuall Metaphor in Scripture, a common vsuall course of mens behauiour, or their ordinarie trade of life. And by walking before God, a seruing of him without hypocrisie, or doing of all our matters, as in his sight. The word which is here translated, *walketh*, is rendred in a tense or time, which in the owne tongue, noteth a continuance of walking, or walking forward vnto the time when God should take them hence. And the meaning is, that peace shall come to all those who continue to serue God in their outward behaui-

our and in their hearts, or who, liuing and dying, are found so doing. Not that begin well, and goe one for some time, but that continue and encrease in well doing, from the time of their enlightening to the time of their last breath.

Doctr. 1. From whence the doctrine is, That Christians must not begin onely or stand still, but goe forward with encrease, and not goe out of the walke of godlinesse. For therefore is our course of new life compared to a way: because, as men goe in their way, and goe forward in it; so, new men keepe godlinesse and increase in it. All that came into the Vineyard were labourers till the euening: and to these the housholder gaue the hire of the day. *Math.* 20.2.8. So in the vineyard of the new-birth, none must be idle from the first houre of their entring in, to the last day of their going out by death: and to these God giueth the pennie of his endlesse peace in glorie. For this, the Spirit is called *winde*, *Ioh.* 3.8. & they spiritual whom that winde dri-

driueth forward to ſaluation, with a diuine gale; who wax not worſe, nor keep at a ſtand in godlineſſe, but ſtriue to be better and better, by going on in the good way of eternall life. So did the Apoſtle S. *Paul, who* (therfore) *forgate that which was behinde, and endeuoured himſelfe to that which was before, and followed hard toward the marke, to the prize of the high calling of God in Chriſt Ieſus. Phil.* 3. 13. 14. He was not as a vain fooliſh man, who running in a race, will bee euer and anone looking backe to ſee how much ground hee hath rid: but his eye was alway vpon the marke or goal to conſider how much he had to runne: how farre off hee was to perfection: and what was further to be done to an abſoluteneſſe in his Chriſtian courſe, that hee might finiſh the ſame with ioy. And as the Apoſtle himſelfe did, ſo he would haue the Philippians to do, and all Chriſtians in them: that is, hee would haue them to proceed *in that grace to which they were come. Phil.* 3. 16. as if he ſhould haue exhorted them

to abound more and more, in all wiſedome and godlineſſe. Rom. 15.14. And to goe forward therein, not to ſit downe or goe backe. If wee haue prayed once a day in priuate and coldly, we muſt (after) pray twice, or oftner, and more feruently. If wee haue read and meditated in the word ſeldome, and with great weakeneſſe, we muſt mend that ſeldome, and vſe thoſe exerciſes more frequently, and with more ſpirit. If we giue ſomething to the poore this yeare, we muſt giue more the next, as God ſhall bleſſe our increaſe. If wee doe ſome good now vnwillingly, wee muſt hereafter doe much good and with great pleaſure. So then, wee muſt continue to walke before God as we ought to walke, *and to pleaſe him that hath called vs, growing in grace, and increaſing in goodneſſe.* 2. *Pet.* 3.18. 1. *Theſ.* 4.1. The end makes all: and, *hee that endureth to the end ſhall be ſaued. Math.* 24. So ſaith hee who ſaueth vs, whoſe words are true and faithfull. He ſaith not, he that endureth for a ſeaſon, or for ſome daies, but

but that continueth to the end: and not, he that runneth (for all runne) but who ſo runneth that he may obtaine: and not he who fighteth (for wee may fight and be foiled) but hee that ouercommeth ſhall bee ſaued, and receiue this prize of peace, and crown of life. 1.Cor.9.24 Apoc.2.7. The reaſons; He is not crowned, that proueth maſteries; but hee receiueth the crowne who doth Maſter. 1. *Cor.* 9.25. Not hee that commeth into the field, but he that ouercommeth in the field, is praiſed: And who will giue him the garland of a good runner, who fitteth downe, or giueth ouer before he come to the Goale? Now, will not men, and will God praiſe thoſe, or giue ſaluation to thoſe who ſhall begin onely to doe well, and not continue in well-doing? Will he crowne thoſe that giue ouer? or ſaue thoſe that fall away? It is certaine, & theſe compariſons, vſed in ſcripture, ſhew plainly and conclude ſoundly, that he will not. Secondly; The way of the righteous, is compared to the way of the Sunne that ſhineth more and more vn-

to the perfect day. *Prou.*4.18.Now the Sun is not in full glorie till full noone; Neither perfect, till he haue runne his course like a Gyant: So, Christians receiue not their glorie at their morning, and nine of the clock, but when their Sunne is come to his full point; nor when they begin to beleeue, *Rom.* 13.11. but when they come to the end of faith, 1.*Pet.* 1.9. *Apoc.*2.10, nor when they are baptized, but when they die in the faith of their baptism. Thirdly, that we must continue, and not begin onely to walke before the Lord, is plaine by the word, which in the tense wherein the Prophet vseth it, signifieth to continue walking, not giuing ouer till we come to our waies end: or to walke as they who walke to a Citie, and therefore goe on till they come thither. So must Christians doe, and not faint by the way, else their labour of setting forth is vaine and fruitlesse. For as in our way to a place, hee that goeth not forward nor to his waies end, is neuer the neare, though he haue gone halfe the way, or

(almost)

(almoſt) the whole way: ſo in the courſe and way of godlineſſe, he that walketh not forward with encreaſe, or continually to the end, looſeth his labour, and findeth nothing. Laſtly, if we eate daily that we may liue, wee muſt doe good alway, if wee will liue for euer. If a man ſhould giue ouer eating, and thinke to liue, his hope were vaine: and as vaine is their hope, who giue ouer to doe well, and thinke to be ſaued.

A reproofe of their follie, who, hauing kept the path of righteouſneſſe for a while, doe (afterward) walke in no good way, or, being in noe good way, thinke to keepe the path to heauen: but he that will keepe the path of life, muſt walke in it by meanes, and not, without meanes, thinke to flie to heauen beſides it. Now, to walke in the way (as the ſcripture ſpeaketh of walking) is to vſe all good meanes for goodneſſe, and to auoid all inducements to euill. For example. Doth any deſire grace? he muſt vſe by himſelfe and with others all holy and religious exer- *Vſe 1.*

exercises, as prayer, hearing, reading, receauing of the sacraments, and the like, that may set him forward in the way and to the power of godlinesse. Doth any hate wickednesse? he must auoid all temptations to it. More particularly: doth any man hate swearing? he must auoid swearing, by auoiding the company of swearers. Doth he hate Popery? he must hate to be among Papists. Doth he hate whoredome? he must not keepe company with suspected persons, nor haunt suspected places. Doth he hate drunkennesse? he must shun, as hell, the roomes, nay sties, where drunkards be. If (then) the exercises of religion doe not affect vs so much as vaine exercises: if we had rather be in an Ale-house then in Gods-house; and at our wake-dinners then at Christs supper; and at the hearing of an enterlude then at hearing of the word; and abroad in pleasures, then at Church in praier: or, if we be wearie of an houres preaching, and not weary of a dayes play: and sleepe at praiers, but watch in vanities: and

refuse

refuſe to ſup with Chriſt, to take a ſupper with worldlings; how ſhall wee keep the path of grace, or, not walking in it, aſſure our ſelues that we walke before God, & that peace ſhall come? So if we ſtriue not againſt ſinne, to maſter it, but onely wiſh we could: if we find onely an vnwillingneſſe in vs to commit ſinne, and no care to reſiſt it: or if there be a ſtrife, and it be but naturall, like that of the *twinnes* in *Rebekahs womb, a ſtrife and fight*, that we rather wonder at, then know how to deale in: *Gen.* 25.22. that is, if ſhame, or feare, or both, rather then conſcience of ſinne, make vs baſhfull to commit that ſinne openly, which we boldly doe in corners, waiting for the twilight, and if this be all our ſtrife and reſiſtance, not ſtriuing till we ouercome, how ſhall we be crowned? and what difference between vs and thoſe Souldiers, who are loth to be ouercome, and yet will not ſtriue to conquer? He (therefore) is a Chriſtian conquerour, and he onely, who ſtriueth againſt ſinne till it be ſubdued, and loueth

ueth righteouſneſſe, in a godly life, beginning well; and daily going forward, till he receaue the crowne of righteouſneſſe. But he that keepeth no conſtancie in the worke of mortification, and is good but by fits, being hote at hand onelie, and *humble for a day*, *Eſa.* 58.5, is no conquerour, that is, man of ſpirituall valour, but a ſlaue, and that to the diuell, the baſeſt ſlaue. He that maſters not anger, but ſometime holds it in: nor ſubdueth his luſts, but reſtraines them onely: nor loueth chaſtity, but will not be an adulterer for feare, is a weake warriour againſt ſinne, and in goodneſſe an hypocrite. Which may be ſpoken of thoſe profeſſors that are off and on, and who, becauſe they neuer *had foundation well laid*, *ſtand in no weather*, nor change. *Matth.* 7. 27. Such houſes are blowne downe with euerie wind. And if ſuch periſh, how ſhall they thinke to be ſaued who loue ſinne, and hate godlineſſe? if they that *goe to meete the bridegroome* be ſhut out, becauſe they are not in the way at his comming: how

ſhall

ſhall they thinke to enter, who cannot abide thoſe that but ſeem to meet him, and are neuer in the way, nay that wickedly deride the *way of his comming? Math.* 25.1.12. If thoſe *bearers withered away* in deſtruction, whoſe blade continued not, *Math.* 13.6. how ſhall they proſper, vpon whom neuer plough came, and who neuer were tillable, but a wild waſte? If painted tombs, hauing rotten bones, be odious to God; how ſhall ſinkes pleaſe him, that are foule without, and foule within? *Math.* 23.27. And if they be farre from ſaluation, who, hauing walked in the good way, goe out of it before their death: how farre are they, who neuer were in any ſuch way, neither before their death, nor in all their life, that they might haue ſome hope to be ſaued? But where it hath beene ſaid, that they who continue not in goodneſſe, ſhall periſh and be damned, I would not be miſtaken, as if I had ſaid, that they cannot be ſaued, who haue left their good beginnings for a ſeaſon, or, being in this way of life,

A doubt reſolued.

life, haue gone out of it by humane slips, and after (vpon better aduisement and further grace) haue come againe vnto it by righteousnesse, and to the Lord by repentance. For whensoeuer a sinner shall so turne to God, and by such a course, God, who embraceth penitent sinners, will receaue him. Neither would I be conceaued to say, that they who, a long time, haue run a large race of sinne, if they find mercy in their life time at the Lords hands to be conuerted, are excluded from saluation. For euen they who at, or not long before their death shall be found penitent, shall enter into happinesse. But let none aduenture so dangerously to tempt God, or thus to put all to the successe of the last battle, hauing no better weapons then those, wherewith so many millions of slumbering christians, haue before them lost the field.

Here, an answere for them, and that also which teacheth them to answere for themselues, who meete with the thrusts of the world for their zeale and

care

care (precisely to hold the way of life.) O, say some; this is too much niceneſſe, and what needeth all this adoe? To whom we may say againe, that all this is needfull, and much more, that wee cannot doe, if we will wait for peace, in the wayes of peace, and not in the broad way of libertie, as they doe, of whom it may be truely said, *the way of peace they haue not knowne.* O, we are men and not Angels, say some. A little to tread awry, and (a little) to goe out of the way, is but a humane frailtie: and an inch breaks no square: But to such we may say: it may be our frailtie thus to doe. But if wee presume we may so doe, or if we striue not to doe otherwiſe, it may bee our deſtruction, that wee so did, and the loſſe of our peace for euer. Indeed, we are men by nature; but we muſt correct nature by grace, and labour to be good men. We are not Angels: it is true: yet wee muſt imitate the Angels: and an inch in ſinne may ſo far breake ſquare, as it may ſend vs ſquare and roundly to hell. *Be perfect* (ſaith

our

our Sauiour Christ) *as your heauenly Father is perfect. Math.* 5.48. It was spoken to his Disciples, and it is spoken in them to vs. Wee can not, neither could they be perfect in the same measure; yet as they were charged, so are we commanded to be perfect in the like manner, by a kind of conformitie and imitation. The meaning is, we must endeuour to be, what (perfectly) we cannot be. And how can we (then) iustifie any limping in the way, or little going out of the way of grace by small infirmities? It is pardonable in Christ, but not iustifiable by vs. Therefore where we make such littles of sinne: as a little oath, a little merriment, a little of the fashion, and a little must be borne with: let vs know, that Satan by such littles, maketh his kingdome great. For, as a couetous man gathereth by halfe pennies, and by pence till he come to poundes: so the diuell getteth his wealth from some by littles, *here a little, and there a little. Prou.* 6. 10. till sinne be full, and many littles in sinne make

make a great totall. There is no dalying with God, nor playing out and in our progresse to saluation: which is to heape wrath vpon wrath, til it come to a mountaine, or from some small heapes to come to *a treasure. Rom. 2. 5.* The way is, to giue the water no passage, to pound in sinne, and to giue no way to occasion, to *take heed we be not led away from our stedfastnesse in knowledge and grace. 2. Pet. 3. 17. 18.* not to trip, (if we can chuse) but to *make straight steps in the way*, and to *hold on our fellowship in the Gospell from* this *day* and hereafter. *Philip. 1. 5. Blessed is the seruant whom his Master, when he commeth, shall find so doing. Math. 24. 46.*

But, it is said here, that *they enter into peace* and come to rest, that *walke before the Lord*, as it were vpon two legs, the right, of sound religion, and the left, of an vndefiled life: for, where one of these is lacking, there is halting in the way, as also where they be seuered, and where both goe not together. The doctrine is: A good life hath a good *Doctr.*

good death, and they who liue well here, ſhall liue well, that is, bleſſedly, hereafter. *Dauid* made this queſtion, *Lord who ſhall reſt in thy mountaine*, that is, in heauen, not as Pilgrims for a time, but as *heires* for euer. *Pſ.* 15. 1. and God maketh this anſwere. *He that walketh vprightly and worketh righteouſneſſe, verſe* 2. that is, he that liueth holily, ſhall die purely, and liue for euer. He that loueth the face of God in his Church, ſhall ſee the face of his pleaſures in his kingdome. The ſame Prophet with ſome ſmall alteration of the words, asketh the like queſtion, to which the like anſwere is made. The queſtion is: *who ſhall aſcend into the Lords mountaine? Pſal.* 24. 3. that is, who ſhall be taken from their pilgrimage to their countrey, and from this mortall vale, to the hils of immortall reſt? and the anſwere is. *He that hath innocent hands and a pure heart. verſe* 4. The meaning is, he that liueth charitably with men, and holily with God: or that is not vniuſt to men, nor an hypocrite to God. He that profeſſeth the

Goſpell

Gospell and is carefull of his waies, not walking vpon a leg and a stumpe, as they doe, who seeme religious, and liue ill; or appeare righteous, and are prophane; *hee shall stand before the Lord for euer. Esay* (likewise) maketh a question and answere to this effect: *Who* (saith he) *shall dwell with the deuouring fire? who shall dwell with the euerlasting burning? Esay* 33. 14. His meaning is, who shall abide the presence *of God, who is a consuming fire? Heb.* 12. 29. and dwel safely *before him?* This is the question; and the answere is; *He that walketh in iustice and speaketh righteous things, &c. ver.* 15. that is, whose waies are without offence, and words without guile, *he* that saith *well*, and doth *well, shall dwell on high, ver.* 16. or rest safely in the mountaine of peace. And Christ (our blessed Sauiour) telling vs, *who shall not enter into the kingdome of heauen*, as the hypocrites of heart, who make a stirre with their mouthes, and put no good work into their hands, who prophecie in Christs name; and doe nothing for

for his name, and call him Lord, but make their luſts their Lords; telleth vs, that *they ſhall enter into heauen, who doe his fathers will which is in heauen.* *Math.* 7.21.22. All deſire to reſt in the holy mountaine of God, but few behaue themſelues as Pilgrims in his tabernacle: Yea, all deſire with *Balaam, to die the death of the righteous*, when there are few who take care to liue the *life of the righteous*, that they may ſo die; *Num.* 23.10. Therefore our Sauiour ſheweth that our talking of ſaluation will not bring vs to it, nor our wiſhing to bee in heauen ſend vs thither. If we will be ſaued (then) we muſt liue as the heires of the grace of life, that is, as the ſonnes of God, not as brands of hell. The reaſons; Though nothing be due to a good life by deſert on our parts, or by debt on Gods; yet it being his merciful promiſe, that all ſuch ſhall be happie both here and hence, in this world, and in Gods kingdome; he will not, and (becauſe it ſo pleaſeth him) cannot call backe his word, *whoſe promiſes are all yea, and Amen*;

Pſa. 112.16 &c. 128. 1.2.

Amen; that is, no ſooner made, but as good as done: Therefore they that liue godly, ſhall die bleſſed. Secondly, they who liue well, liue in obedience to God. Now, they who obey a good maſter, are in fauour, and encreaſe in wealth, and ſhall the ſeruants of God liue in miſerie, and die vnrewarded? Alſo, they who conforme to Gods commandements are his faithfull ſeruants, and loyall ſubiects, whom a good maſter and gracious Prince muſt needs countenance. Thirdly, the Apoſtles words are plaine, that *godlineſſe hath the promiſes of this life, and of that to come.* 1. *Tim.* 4. 8. As much as if hee had ſaid; They who walke according to this rule, ſhall be bleſſed here, and bleſſed in heauen. Indeede the godly doe not alway proſper in theſe outward things; yet wanting them, or their fill in them, they haue Gods bleſsing, inwardly in the peace of a contented minde, outwardly in ſo much as is ſufficient. The wicked, who haue them in greater meaſure, haue them not vnder Gods hand 2. Cor. 1. 20.

nor as his blessings, but as stolne wares that they shall answere for, because they haue no right vnto them by Christ, nor hold them in Capite, that is, in him. Therefore, *their table is a snare vnto them, and their prosperitie their ruine.* They liue to the encrease of their damnation, and they die to take possession of it. Fourthly, they who with the glorified virgins, wait for Christ in the life of the righteous, are alway prepared for death, when
Mat.25.10. it knocketh, to open vnto it. And what is a prepared death, but an happy death? And what followes an happie death, but an happy life, neuer to die againe? Such goe in with Christ, to his marriage of euerlasting life.

Vse. We see (then) that the last houres repentance (the common refuge of worldlings) as it commeth short of a sanctified life, so it seldome reacheth to an happy death, or life after death. For, as the tree boweth before it bee cut downe, so it falleth; and *in the place where it falleth, there it shall be. Eccles.*11.3. That is, as we liue so wee (com-

(commonly) die. Or, ſhall we thinke that men can eaſily begin righteouſneſſe at their laſt houre, and that repentance in that houre is (ordinarily) good and ſound repentance? Let them well conſider this who put off their conuerſion to God, and ſend away, by hope of repenting old, all thoſe good motions that knocke at the doore of their hearts for a ſanctified life. One ſaith well: While the Lord ſpeaketh to thee make him anſwere: and while he calleth, let there bee an eccho in thy heart, ſuch as was *Dauids*, who, when God ſaid; *ſeeke yee my face*, preſently anſwered, *thy face will I ſeeke. Pſal.* 27. 8. The Lord hath promiſed pardon to him that repenteth, ſaith another, but that hee or any other ſhall liue till to morrow, he hath not promiſed. Many in their puttings off, fare as if they ſhould ſay: Lord, let me ſinne in my youth, and pardon me in mine age. But where, in the meane ſeaſon, is their walking before God yong, that peace may come when they are old? And is it not a iuſt thing, that men (dying)

ſhould forget themſelues, who (liuing) neuer remembred God? Surely, let them looke for no better, who watch not the ſtealing ſteps of death in their tower of repentance, & in the life of the righteous. And if moe things belong to repentance then can bee done in an houre, and (well) in a mans life, as to bring forth the buds of it young, to beare fruits of it at more yeares, to ripen it being man, and to gather it toward death in the autumne of fruits; how can they thinke one poore houre to be ſufficient to bring the ſeedneſſe, the ſpring, the ſummer, the autumne and full crop of theſe things together, in ſo ſhort time? and how can they hope in ſuch a ſpan of life, to prepare themſelues for the Lord, when ſo many els of long life afford ſo ſcant meaſure to the beſt men to ſet them in a readineſſe for him? Let vs (therefore) while wee haue time, laying vp treaſures in heauen for our ſoules, ſtore vp in the ſummer of life, for the winter of death which will come. *Prou.* 6.8. In our laſt ſickneſſe, and vpon our death-

death-bed, we are fitter to seeke ease for our bodies, then mercie for our faults, and grace for our soules. Besides; how fearefull will it be to be taken (then) by sudden death as by some vnexpected Officer without baile or warning, and by it to bee brought to the goale of the earth in the bodie, and in the soule to perpetuall prison in the torments of hell? Of this more was spoken in the first Sermon, and vse of the last doctrine there.

But shall they who liue well here, liue well hereafter, that is, *blessedly*? then their desperate and cursed errour is confuted, who blaspheme the way of righteousnesse, saying, that it is to no purpose to bee so deuout & godly, and that they are most wise, who giue themselues most libertie in the pleasures and iollitie of life. So say the wicked in *Malachy*, *it is in vaine to serue God: Mal.* 3. 14. And the wicked in *Iob* say, *what profit to pray vnto him? Iob* 21 15. As if they should haue said: we may serue God, and we may pray to God, but there is nothing gotten *Vse* 2.

by it: or, they speed as well, and are as wise that are cold in these matters as they who kindle and are hottest in them. But they Prophet here saith, that *peace shall come*: that is, they shall see the peace of God in heauen, who make peace with God here: and they that serue him shall raigne before him. The wicked are as *the chaffe which the wind drieth away. Psal.* 1.4. That is, so soon as God punisheth them with the wind of death, their hope is gone. But the godly haue a sure foundation: and no storme either of death, or of mans ill will can blow them to destruction, whose house beeing builded by God, not on the sand of time, but vpon a rocke vnmoueable, standeth fast in all changes. *Math.* 7. 25. The builder vp of Sion is the wise God, whose worke abideth for euer. Let the vngodly oppose themselues neuer so much, they shall not be able to beate down Gods house, and death is their aduantage. *Phil.* 1. 21. Or, if the Princes Palace be safely guarded, we must not think that any of Gods houses shall be left without

out their keepers, & sufficient watchmen: and the *righteous shall flourish, when the hornes of the vngodly shall be broken.* And thus it is no vaine labour, nor gaineleſſe ſeruice to ſerue the Lord.

Doth a good life bring a good death? Then the deſpairing words of Gods children in a troubled skie, and when the waters enter into their ſoul; as, that God hath forſaken them; that God hath caſt them off in diſpleaſure, that God will not ſaue them, and ſuch like, are words of diſtemper, not of reaſon and iudgement. For will God caſt away his people? The anſwere is, *God forbid*: The meaning is, hee will not. *Rom.* 11. 1. Neither can mans changeable tongue, alter the decree of God, that is vnchangeable. *Rom.* 3. 3. 4. And we muſt not iudge of the eſtate of any man before God, by his behauiour in death, or in a troubled ſoule. For there are many things in death which are the effects of the ſharpe diſeaſe he dieth of, and no impeachments of the faith he dieth in. And theſe may *Vſe 3.*

deprive

depriue his tongue of the vſe of reaſon, but cannot depriue his ſoule of eternall life. Which may bee ſpoken alſo of a troubled ſoule. For as in a troubled water, the face in the water cannot bee perceiued, which, when it commeth to be cleare, is manifeſt: ſo in a troubled ſpirit, the face of Gods mercie ſeemeth to be changed againſt vs, and to be quite gone, which out of temptation, and in a calme time, ſhineth wonderfully in our eyes. Beſides, for theſe outward things, whether they befall a man in life or death; *all things come alike to all. Eccleſ.9.2* And ſo, one may die like a lambe and goe to hell; and another die in exceeding torments, with lamentable vnquietneſſe, and ſhrikes of fleſh, and goe to heauen. But you will ſay; They both ſay and thinke that God hath caſt them off. And I ſay againe, that it may be their ſpeech and opinion, and yet nothing to the preiudice of their ſaluation by Chriſt. For when and why doe they ſo ſpeake and thinke? It is not then, and becauſe they are ſicke of

that

that desparre which ariseth either of the weakenesse of nature, or of the conscience of sinne, toward death, And what marueil if then in that taking they vtter some distempered words, and haue strange and vnquiet thoughts? Therefore though they should thinke they are damned, and speake it in such a disturbance and at such times, it can be but the voice and opinion of their sickenesse: and a sick mans iudgement of himselfe is not to be regarded. So much for the act of *walking*; the *obiect*, before whom, followeth.

Before him.] The obiect of our conuersation is God: & the *righteous walk before him*, or haue him before them in all their life: looking vpon him, as vpon a God of glorious maiestie, that wil not iustifie the wicked; of gracious mercy that pardoneth sinners; of speciall prouidence that numbreth our steppes; and of infinite knowledge that seeth all our waies: or, they haue God before them in Christ, and Christ in God, beholding his iustice behind

the

the skreene of his mercie, and perceiuing his mercie through the darke cloud of his iuſtice. And they who ſo doe, cannot but do that which is good in his ſight. The doctrine (then) is. The beſt meane of a good conuerſation, is to ſet the Lord alway before vs. This hath beene partly ſpoken of in the firſt ſermon, and firſt doctrine. The way to walke aright, is to behold the Lord in all our waies. So did *Eliah*, who (therefore) ſaith to *Ahab*: *As the Lord liueth before whom I ſtand.* 1. *King.* 17. 2. Where hee confirmeth his ſpeech with an oath, and, leſt *Ahab* ſhould thinke, he made no conſcience of what he ſaid, addeth this clauſe, that *he ſtood in the preſence of God.* As if he ſhould haue ſaid: *I ſet God before me in my ſayings*, and therefore make conſcience of that I ſay. *Cornelius* in like manner, conſidering that hee was before God in *Peters* miniſtery, prouoketh himſelfe and others with him, to a ſolemne hearing of what ſhold be ſpoken from God vnto them; and therefore ſaid: *Wee are all here preſent before God, to*

Doctr.

heare

heare all things that shall be commanded vs of God. Act. 10. 33. His meaning was, as if he should haue said to *Peter*; though *wee* much *reuerence thee*, yet *wee* more *reuerence a greater in place*, then *thou* art, to wit, that terrible God and consuming fire that speaketh by thee. And indeed, who is he that (setting alway before him the God, *who is of pure eyes and cannot behold euill; Habac.* 1. 13.) will not loth the practising of iniquitie, if he haue any sparke of grace in his heart, or blood of shame in his face? for, what Subiect would dare to walke vndecently, and not feare to doe euill, in the eye of his Prince? or would a man steale in the presence, and before him that must iudge him for his theft? And how (then) can we sinne presumptuously, if we set him alway before vs, who is iudge of quicke and dead? But how shall we set the Lord before vs, that we may liue so as is here required, and bridle sinne that it haue not the head among vs? I answere. We must set him before vs in his last assise, & remember him

Quest.

Answ.

him as our dreadfull iudge: and this will much reſtraine vs from ſinning againſt him. The euill Steward, when he remembred that hee had a Maſter who wold ſhortly take his office from him, did *wiſely* (though not iuſtly) in it. *Luc.* 16. 4. 8. The contrary forgetting of the iudgement to come, and Iudge that will come, is the cauſe why ſo many ſo much differre to knocke at the gate of Heauen with the hand of repentance, and voice of their praiers, *putting off till there be no opening Math.* 25. 11. And (therefore) as riotous perſons, who hauing little in their purſe, doe in their Inne call for all ſortes and varietie of Cates, forgetting that a reckoning and ſhot will come: ſo theſe graceleſſe ſpenders in their Innes of eaſe, forgetting or putting off the ſhot and doome of the laſt day, doe nothing but bath themſelues in the delights of ſinne, and put inough vpon the reckoning & account to come, that they may walke ſecurely *according to the courſe of this world in all manner luſts and vnrighteouſneſſe, contemning*

God

God. Am. 6.3. Secondly, we muſt ſet the Lord before vs in his word: for ſo ſhall we doe wiſely, and not goe out of the *good way till he come vnto vs*, in our death, or at his *great day. Pſ.* 101.2. *Ioſ.* 1. 8. and largely in the 119. *Pſalm.* throughout. For this cauſe, the word is called a *treaſure*; *Mat.* 13.44. A treaſure which is to be found onely in the field of the ſcriptures of the old and new teſtament; that we may hide it in our hearts, as we ſafely lay vp a treaſure. Papiſts (therefore) who walke in their owne inuentions as in by-waies, and Proteſtants that walke not in the way of Gods commandements, but in the *blind-way* of *their ignorant and fooliſh hearts, that are full of darkeneſſe. Rom.* 1. 21. *Set not the Lord*, but all *manner ſinne and concupiſcence before them, to worke the ſame with all greedineſſe. Eph.* 4. 19. Thirdly, we muſt ſet the Lord before vs in his mercies and louing kindneſſe: and this will bridle a good nature from ſinning againſt him. For, the kindneſſe of a father, manie times, ouercommeth a bad nature; and

then

then, what is it not able to doe with a good nature? Gods kindneſſe to vs, and tenderneſſe of vs, is more then the kindneſſe of any father, and tenderneſſe of any mother to the child whom they dearely loue, *Eſay* 49.15. And if we doubt of this, remember we the ſtories of *Dauid* and of the prodigall ſonne. For, how did the fatherly compaſſion and motherly pitty of the Lord worke, nay exceed toward both of them? *Dauid* committed two great ſinnes, not repenting for them, but lying in them, and adding diuers other great euils vnto them. The Lord did not, for all this, reiect him, but had great care of him, and when he ſought not his pardon, ſent it home vnto him by *Nathan*, in theſe words: *The Lord hath put away thy ſinne, thou ſhalt not die.* 2. *Sam.* 12.13. The prodigall ſonne had run a long and wild courſe of errour; yet did the pittifull father at his comming backe, not driue him away, but meete him in the way, nor ſpeake roughly to him, but deale kindly with him, nor run from him, but towards him

him, to bid him welcome, not to bid him be gone. *Luc.* 15. 11. *&c.* His very miserie was sufficient matter to worke vpon his fathers heart, would not this ouercome a man? the Lord is kinder to vs: and how can we, setting him before vs in so great loue, but breake of the course of sinne, and with a yeeding heart returne to our father? Fourthly, we must set the Lord before vs in his prouidence, not onely generall to all, but particular to vs, which, being well considered, must needs doe something with vs for a better course. For, who will not seeke to please him, or her vpon whom he must rely for al the turnes of life? Seeing then wee depend on God for all things, and that our life is at his only pleasure, who breath in the aire of his mercies: how can we thinke of this, and thinke indeed, and earnestly thereof, and not striue to obey him in his word, of whose prouidence we moue, and haue being? *Acts* 17. 28. Fiftly, and lastly (for it were infinite to speake of all) *we must set the Lord before vs in Christ: in whom he so loued*

vs,(not then friends, but enemies. *Ro.* 5. 8.10.)that he gaue his Son to death for vs: *Ioh.* 3.10. Now what enemie will not bee reconciled and dearely loue him,who ſhall but offer to die for him. Chriſt died, and made not an offer onely to die for vs: and is not this ſufficient, beeing well and deepely thought of, to reconcile vs to God by ſubmiſſion, to Chriſt by ſpirituall life?

Vſe. By all this wee may eaſily iudge why God is ſo little regarded among vs. For we ſet him ſeldome before vs, and as ſeldom we appeare before him; rather we ſay,*Depart from vs,wee deſire not the knowledge of thy waies*: *Iob.* 21. 14. So did *Dauids* enemies, of whom hee maketh complaint in diuers *Pſalmes*. For,he ſaith, *they ſought not God*: and (which made them more ſecurely to doe euill)*they thought there was no God*. And (after) he giueth this for a reaſon of their ſo deſperate and bold madneſſe: *The iudgements of God were high aboue their ſight*: that is,*they ſet them ſo farre off*, that they neuer looked

looked after them, nor did *remember them. Pſ.*10.4.5. Further, ſpeaking of *ſtrangers that roſe vp againſt him, and of tyrants that ſought his life*; that which made them ſo cruell (as he ſaith) was: *they ſet not God before them. Pſ.* 54. 3. & 86. 14. God was not in their thoughts, nor the feare of God before their eies: therefore they kept no meaſure in ſinning. Let vs, for our ſelues, remember this, who haue the Lord ſet before vs in the preaching of the Goſpell euerie ſabbath day. Let vs remember him in his Sonne, and not forget him in his iudgements, ſpecially in his laſt iudgement. The end of our daies and the beginning of that, draweth on: the Sun is (long ſince) paſt the meredian line: and death (we know) will not be anſwered with *an I pray thee haue mee excuſed. Luc.* 14. 19. Let vs not therefore put off till the flood come, not of waters, but of inſufferable fire, or till the Lord come with deuouring fire, and with his tempeſt of the laſt iudgement to kindle it. Let vs rather frame that courſe for our ſelues

now, that (hereafter) may proue, in our dying houre, or at this worlds laſt houre, an arke for our bodies, and a tabernacle for our ſoules. If we would ſet the word before vs, or God, in it, we ſhould ſee our dangerous waies, and by ſo cleare a light better *direct our ſteppes. Pſ.* 119. 105. If we would well remember Gods prouidence ouer vs and care for vs, we ſhould not doe as we haue done, we would beare euils more patiently, and doe euill more vnwillingly, ſeeing whatſoeuer commeth to vs commeth by his appointment, and whatſoeuer euill is done againſt him by vs, is done againſt his bounties and loue. And, if we would ſet him before vs in Chriſt, how could we ſinne againſt the ſacrifice of ſuch a Redeemer? or if we wold ſet Chriſt before vs, in that day, wherein this world (that muſt be deſtroied) ſhall crackle about our eares, being all on fire, and the large *Ieruſalem* of the earth be *brought downe by him who will ſend forth his voice, and that a mighty voice*; *Pſ.* 50. 3. 4. how little would we regard the ſhort and deare-prized

pleaſures, of this our momentany and fading life? But, becauſe God is ſo farre out of our ſight, and ſo late in our hearts, therefore doe offenders ſo multiplie among vs, and ſinne ſo abound that the regions begin to grow white, and we cannot but thinke, that the Angell will ſhortly thruſt in his ſicle. Men are at no paines, and beſtow no care in Gods ſeruice. Men are *mercileſſe, without naturall affection, falſe accuſers, and deſpiſers of them which are good.* 2. *Tim.* 3. 3. Men want faith: and ſome goe cleane againſt it, both in word and in bookes written. Sin is full ripe now, which in our fathers daies, was but greene in the eare: and iniquitie, that then ſtroue with righteouſneſſe, hath (now) gotten the vpper hand: what doe all theſe ſhew but that God is forgotten, and that the feareſull God is caſt behind vs in this age of ſo great liberty and fulnes of ſinne? The Lord giue vs the due conſideration of theſe things, & pardon our great ſinnes for his owne great names ſake: to whom be praiſe and glory for euer.

The end of the third ſermon.

THE FOVRTH SERMON.

IVDES Epistle verses 14. 15.

Vers. 14 *Behold the Lord commeth with thousands of Saints.*

Vers. 15. *To giue iudgment vpon all men; and to rebuke all the vngodly among them of all their wicked deeds, which they haue vngodlily committed; and of all their cruell speakings, which wicked sinners haue spoken against him.*

THis prophecy was ancient; for he to whom this testimonie is ascribed, was the seuenth from ADAM. And it is like, it eicher passed as *Enochs*, from hand to hand; by

by tradition, or was found, in the daies of the Apoſtles, extant in ſome booke bearing *Enochs* name. For the Iewes had ſome vnwritten truths which were profitable and good for inſtruction, and yet were not made articles or rules of faith to ſaluation. This prophecie of *Enochs*, and teſtimonie of *Iudes* might bee one: yet was it as common water, till *it paſſed through the ſanctuarie*. *Ezech.* 47.1. Till the Apoſtle *Iude*, or the holy Ghoſt by him ſet it down in ſcripture, it was to be receiued but as other truths, which are to haue their allowance from the booke of faith. But now that the Lord hath brought it into his treaſurie; among the other golden plates which beare (for letters of credence) the ſtampe of his Spirit, wee muſt take it for his owne coine and ſacred metall, diſtinguiſhing it from baſer metall that hath receiued but common impreſſion, and is marked with the finger of man. That which the Apoſtle would proue by this teſtimoni', is, that thoſe ſeducers of Gods people, of whom he

had ſpoken already in the fourth verſe, ſhould periſh, being fore-written to condemnation. As if he ſhould haue ſaid: God will giue iudgement to deſtruction, againſt all vngodly men: And of this number are theſe deceiuers. Therefore they alſo ſhall periſh and be damned. This is the Apoſtles drift in the allegation of the prophecie. Wherein, (to ſay nothing of the preface to it,) wee haue ſpeech of the laſt generall iudgement, *ver.* 14. and of the ends of the Iudges comming, *ver.* 15. In the firſt, the Apoſtle ſpeaketh of the certaintie of the thing, and with what ſolemnitie it ſhall be performed? The ends of the Iudges comming are general, & ſurely as concerne, the wicked; firſt, in their deeds, whereof they ſhall be iudged; and ſecondly, in their words, for which they ſhall giue anſwere. In the certaintie of this laſt iudgement two things may bee conſidered: as firſt, who ſhall be Iudge, *the Lord*, and ſecondly, the manner of propounding this iudgement, in the word *commeth*. Hee that is iudge, is the

the Lord, to wit, the Lord Ieſus Chriſt, who ſhall hold the Court of aſsiſe in the clouds, and cite all nations before him with the ſound of the laſt trumpet. Hee ſhall be iudge, *who is of pure eyes, and cannot behold euill: Habac.* 1. 13 *Who iudgeth the world with righteouſneſſe, and his people with equitie: Pſa.* 98 9. And who is gracious to his ſeruants, and terrible to Sinners.

From whence this point is taught; *Doctr.* that the day of the laſt iudgement is kept by Chriſt onely, who will come both as a Sauiour, and as a Iudge; and in a day of as great ioy as may be, and feare as euer was. Chriſt himſelf ſaith, *the father iudgeth no man. Ioh.* 5. 22. To wit directly, but by the ſonne, *to whom he hath committed all iudgement:* that is, to whom, onely he hath giuen the hearing of the laſt day. *Peter*, in his Sermon to *Cornelius* and his company, ſaith as much, ſaying, *that Chriſt is ordained of God a iudge of quicke and dead. Act.* 10. 42. His meaning is: it was the decree and will of God from eternitie, that Chriſt properly ſhould be

be iudge: and that hee ſhould condemne the world, who was condemned in the world, and ſaue his owne who died for his owne. And the Apoſtle *Paul* charging *Timothy*, by the charge of an adiuration, to preach the word; giueth him a commandement ſo to doe before God, and before Ieſus Chriſt: whom he deſcribeth by a proper effect, which is, *that hee ſhall iudge the quicke and dead*, at his appearing and in his kingdome, that is, in that day of his great glorie. 2. *Tim.* 4.1. Alſo the ſame Apoſtle *Paul* telleth the men of Athens that God will iudge the world by that man, to wit, Chriſt, God and Man: whom hee hath appointed, or whom, by a decree elder then the world, hee hath made iudge. And *hee* (ſaith the Apoſtle) *ſhall iudge the world in righteouſneſſe. Act.* 17.31. Others may fell iudgement, but he wil giue true iudgement, and execute iudgement with righteouſneſſe. You will ſay: Muſt not the Father and holy Ghoſt be Iudges as well as Chriſt? I anſwere, that

Queſt.

Anſw.

iudge-

iudgement is an action belonging to all the three persons in Trinitie, but the execution of it is proper to the Sonne, by whom the Father and holy Ghost doe iudge the world. But what say you, to those places of Scripture, where it is said that the Apostles *shall sit vpon Thrones and iudge the tribes of Israel, Mat.* 19.28. and that the Saints *shall iudge the world?* 1. *Cor.*6. 2. I say that the authoritie of iudgement doth not belong either to Apostles or Saints: and that, in their manner of iudgement, they resemble Iustices, who at an assise, are in a manner Iudges, and yet giue no sentence, but onely approue the sentence that is giuen. The Iudges for the time, haue the whole authoritie; Iustices on the bench are but assistants and witnesses. So (here) the definitiue iudgement is proper to Christ, who is Iudge himselfe; The Saints and Apostles are not Iudges, but as Iudges, hauing no voices of authoritie but of assent. Thus it hath been shewed that Christ (onely) is iudge, it must be further shewed that

Quest.

Answ.

that he is both a Sauiour, and a Iudge. Our conuerſation (ſaith the Apoſtle) is in heauen. He ſpeaketh of himſelfe and of the Saints, whoſe conuerſation and life is not carnall, but ſpirituall. And from thence, we (ſaith the ſame Apoſtle) that is, all the godly, looke for the Sauiour, meaning Chriſt the Lord, who is a Sauiour to the righteous, and a Iudge to the vngodly. *Phil.* 3. 20. Alſo, *the grace of God* that *hath appeared* (as the bright ſunneſhine) in our ſaluation, *teacheth vs to liue ſoberly, righteouſly and godlily, as they that looke for the appearing of their Sauiour, Tit,* 2. 13. that is, for the *comming of Chriſt, who will ſaue his people, and iudge the wicked and ſinners.* So he is called the Sauiour of his bodie, which is the church, *Epheſ.* 5. 23. becauſe at the laſt day, and at his laſt comming, hee will come as a Sauiour to it, as a Iudge to the enemies of it. And that this will be a terrible day to the wicked, and day of as great reioicing to the righteous, appeareth in *Pſal.* firſt, & verſes 3. & 4. Where that Prophet,

Prophet, ſpeaking of the different eſtates of the godly and ſinners, in their apparances at the great Seſsions of the laſt iudgement, ſaith, that the *leafe of the righteous ſhall not fade*, but the chaffe of the vngodly, *ſhall be driuen away*. Chriſt ſaith that it ſhall be a day of ſuch tribulation to the vngodly men, that their hearts ſhall faile them for feare, when they thinke of it, or looke after it. *Luke* 21.26. But ſpeaking of and to the righteous, by ſhewing what manner day it ſhall bee to them, hee biddeth them (for the peace it bringeth, and ioy it promiſeth to all ſuch) to looke vp, and to liſt vp their heads; for it is the day of their redemption that commeth: for your redemption (ſaith he) draweth neere. *ver.* 28. And the Prophet *Daniel* aimeth at this, where ſpeaking of the diuers manners and ends of their riſing, who ſleep in the duſt of the earth, ſaith that *ſome ſhal awake to euerlaſting life, ſome to ſhame and perpetuall contempt. Dan.* 12.2. as if hee had ſaid; all the dead ſhall not haue a like reſurrection;

ſurrection; for ſome ſhall be raiſed to life, ſome to condemnation, ſome ſhall haue a ioyfull, ſome a dreadfull riſing, to ſome it ſhall be a bitter day, to ſome *their marriage day. Ioh.*5.29. Thus *the righteous ſhall reioice when hee ſeeth the vengeance. Pſ.*58.10. But *the ſtrange children ſhall ſhrinke away and feare in their prinie chambers. Pſ.*18.45. ſaying *to the mountaines, fall vpon vs, and to the hils, couer vs.* The godly ſhall appeare with boldneſſe, comming before Chriſt, who will be their aduocate, not Iudge, except to acquit them and to giue them the crowne of righteouſneſſe. The wicked not ſo: for, *the wicked ſhall not ſtand in iudgement, nor ſinners in the aſſemblie of the righteous. Pſal.* 1.5. Thus the doctrine ſtandeth faſt, being proued in eucry part, particularly. Other reaſons may be giuen for further illuſtration. The reaſons. And firſt, there is great reaſon that Chriſt ſhould be Iudge himſelfe. For, he alone is the Sauiour; and therefore he alone muſt be Iudge. He that ſaueth his elect, muſt condemne the world.

Second-

Secondly, he is the head of his Church to ſaue it from harmes, and to wring out the dregs of his wrath vpon their heads that *harme it. Eph.*5.23.*Eſa.*63. 1.2.6. And how can he thus deliuer his Church, if he be not her Sauiour, and thus be reuenged on his Churches enemies, if he be not there Iudge? Thirdly, it ſhall be a day of ioy vnſpeakable to the godly, and of terrour importable to the wicked. For, the godly ſhall *meet the Lord in the* [a] *aire.* [a] 1.Theſ. 4.17. The fornace, that is appointed to purge the world, and to conſume ſinners, ſhall haue no power ouer ſuch, nor *the ſmell of it come vpon them. Dan.* 3. 27. The Iudge will be their Sauiour. The witneſſes, the Angels, the Saints, and the great inqueſt of all the creatures will cleere them. And, *who ſhall lay any thing to the charge of Gods elect. Rom.*8. 33. The things that they ſhall be iudged off, are condemned in Chriſt; and the ſting of conuiction is departed from them to his death, who hath conquered all the power of the enemie. The tribunall, that face of it that is to-

ward

ward them, ſhall put off feare, and be. come a ſeſſion-houſe of mercie and of plentifull redemption. The ſentence pronounced ſhall ſend them to their houſes of ioy and bliſſe endleſſe; and *their father will giue them the kingdome. Luc.* 12.32. But, as the godly ſhal (thus) heare a moſt bleſſed ſentence of abſolution, ſo the wicked ſhall (then) heare their iuſt ſentence of ſeperation from God. Where all things ſhall make them to melt away with an horrible dread, and miniſter great matter of all feare and terrour in that day For firſt, it ſhall be a moſt fearefull thing to ſee and conſider the number of them without number, that ſhall run hither and thither to hide themſelues in the holes of the earth. The place & ground on which they muſt ſtand will be fearefull: for, it ſhall be all on a flaming fire. The Iudge will be fearefull: for, God is Iudge himſelfe. The things that they ſhall be iudged off will be fearefull: for, their ſecret and darke vngodlineſſe ſhall then (euerie thought of it) come to light, and be iudged in the

ſight

ſight of fire, in the ſight of water, in the ſight of Angels, in the ſight of all the elements, in the ſight of men, and preſence of God, the *Iudge of quicke and dead, on whoſe head are many crownes, and who is clothed with a garment dipt in blood. Apoc.* 19. 11. 13. The witneſſes will be fearefull, which will be their owne griping conſcience, and Gods all-ſeeing prouidence, the accuſing Angels, their offended brother, and millions of creatures abuſed by them. The bench will be fearefull; for, it ſhall be to them a tribunall of iudgment without mercie. The ſentence will be (if any thing) moſt fearefull, as that which ſhall proceed againſt al vnrighteous perſõs in the fearefull forme. *Go ye accurſed into euerlaſting fire, prepared for the Deuil and his Angels.* And the fire, that to which they are appointed, ſhall haue no end of feare. For this fire is a far other thing then the fire of the chimney, the fire of *Gehenna*, then materiall fire.

The vſes of this point concerne the godly, and ſinners. It is comfortable to *Vſe* 1.

the godly that Christ shall be Iudge: and they who haue followed him in the regeneration, may lift their head to their redemption at hand when he commeth, who will iudge his people with equitie, that is, with sauour. For he must be Iudge, who hath communicated to all his seruants the sweete and louing names of his [a] *mother, sisters, brethren,* [b] *spouse,* [c] *friends.* Now we are his mother if we beare him in the wombe of our hearts by faith, as *Marie* bore him in the wombe of her bodie. And we are his brethren and sisters, if we loue him as brethren, and cherish him as sisters, in his weake and despised seruants among vs. And if we keepe our selues to him alone by matrimoniall faithfulnesse, we are his spouse & wife. And, we are his friends, if we doe whatsoeuer he command vs. We being these, and doing thus, what need we feare? for, if we be his mother, may we not come to him with as great boldnesse and expectation of successe, as did *Bath-sheba* to *Salomon*, the naturall mother to *her Sonne*? 1. *King.* 2. 19.

a Mar. 33.
b Cant. 4. 9 10. 11. 12.
c Iohn. 15. 14. 15.

19. If we be his ſpouſe, ſhall we feare to make him our Iudge, who is one with vs in ſpirituall marriage, and by the eſpouſall of faith our husband and friend? or, will one kind brother, feare to make another his Iudge? Can he condemne vs to death, who hath redeemed vs from death eternall? He is our Iudge, who (alſo) is our aduocate at his fathers right hand, and maketh interceſſion for vs. Art thou afraide that thy Iudge will be vnmerciſull? O what a vaine feare is that, ſeeing he is thy Iudge, who condemned himſelfe to ſaue thee from iudgement? who emptied himſelfe for thy filling? beſtowed and ſpent himſelfe for thy reſtoring? and gaue his life, which paſſed out at all the gates of his bodie, for the life of thy ſoule? Can the ſentence be ſharpe that commeth from the throne of grace, in the hand of a Redeemer, from whom commeth ſaluation? or, will he, who ſtood at the barre to deliuer vs, *goe vp to the bench, and ſit downe in the throne to condemne vs?* Rom. 8. 1. or, ſhall we feare any longer when our

aduocate is made our Iudge? And when he who came to saue vs, may saue, or condemne?

Vse 1. But shall Christ bee iudge? The other was not more comfortable to the Saints, then this shall bee terrible to vngodly sinners. For what a hart-breaking will it bee to the wicked and death, beyond all kindes of death temporall, to see him who is their chiefe enemie, in chiefe place? What comfort can it bee to a couetous man or woman to be iudged by him, for auarice, who limited all his cares to the present day, and spake so much & earnestly against the morrowes care? Or, to a proud person to haue him his Iudge, who humbled himselfe as a child being God of maiestie, and set the low doore of humilitie, before the courts of his fathers house? Or to fleshly persons to appeare at his barre of iudgement, whose whole life was lead in temperance, and commandement was, that we should be sober? Or to *Whoremongers, and Adulterers (whom God will iudge. Heb.* 13.4. to receiue sen-

ſentence of death or abſolution from his mouth, who (himſelfe) was born of a pure Virgin, and hath thoſe for his followers, *who were not defiled with women. Apoc.* 14.4. Or to the vnmercifull, to be tried by him, who when many dogges come about him, prayed for his perſecutors, ſaying; *Father forgiue them they know not what they doe? Luke* 23.34. Or to murtherers, to ſtand in his preſence, *who being reuiled, reuiled not againe, whoſe comming was to ſaue the life and not to ſpill it.* If thou hadſt a cauſe to be heard in ſome court of iuſtice, and it ſhould be told thee that the like in that very Court, had beene iudged againſt another that morning; wouldeſt thou not rather agree with thine Aduerſarie, then aduenture thy matter in that Court wherin, & the preſence of that Iudge before whom the very ſame matter had been already condemned in another mans caſe? Euen ſo then, ſeeing it is moſt certaine, that ſentence hath paſſed alreadie againſt all kindes of ſinnes and degrees of ſinners, as it is to bee

seene in the assise booke of the word of God; Should not the wicked and sinners dread to appeare, in their euils, and those euils vnrepented of, before that terrible iudge, who hath already condemned to destruction so many millions of sinners and reprobates, men, women, bond, and free? Should they not rather goe backe by consideration? Entreat the iudge by prayers of repentance? Submit by a better course? be reconciled by amendment? And please him by obedience who is Lord of all? Men must not thinke to sinne, and to bee called to no account for their sinnes, or to offer wrongs to their innocent neighbour, and not to suffer as wrong doers: For Christ is Iudge: And though all men were corrupt, and seates of iudgement partiall; yet there is a God that iudgeth right. A day will come, when *Naboth* shall haue his vineyard: when the Martyrs who lost their liues shall finde them: and they who are railed on for the name of Christ, shall haue praise of their enemies. Christ will honour

nour those who haue honoured him, raise vp those who died for him, restore those summes which in deeds of charitie, and workes of mercie, haue been lent to him, and liberally reward those who serued him. But for the wicked, though they were glorious in their life, and pompous in their death; they shall be nothing so in their rising, and there shame shall come, when their iudgement commeth. He that hath so much pleasure here, as to be clothed in purple, and to fare well and delicately euery day, *Luke* 16.19. could not haue in hell torments, one drop of water to coole his tongue tormented in those flames. *vers.* 24. Neither could he haue the presence of *Lazarus* for a moment, who cared not for the cry of *Lazarus*, when he was in his ruffe, and *Lazarus* in his ragges. *ver*, 26. 29. 31.

A reproofe of their madnesse, who goe on in sinne impenitently, because here they answere not for sinne at the barre of man: either because they haue great friends, or because they *Vse* 3.

haue a good purſe, or becauſe the Iudge is their friend; or becauſe the countrey will ſticke vnto them. For what though no mortall Iudge condemne them? The righteous Iudge will. Though men execute partiall ſentence, hee who is iudge of all men, will execute righteouſneſſe in the clouds, from which there is no appeal. On earth, there are meanes to acquite and ſet free from bonds, and death, a guiltie priſoner, as, the abuſing of the Iudge, the corrupting of the witneſſes, acquaintance with the Iurors, fauour with the Sheriffe, and many ſuch ſhifts. The Iudge may bee deceiued by certaine pricks in the law that deſtroy iuſtice. But there are no ſuch, either pricks or points in that vndefiled law by which both quicke and dead ſhall be iudged; The witneſſes cannot be ſtopt: For, the booke of our conſciences will not lie, and that booke of euidence which God himſelfe keepeth, cannot. The Iurors (the creatures) are the Lords ſeruants to whom they ſhall giue glorie in their true and

honeſt

honeſt verdicts, not reſpecting the arme of fleſh, or face of man. No perſwaſions or windings will then ſerue: For God is iudge himſelfe, and his Sherifs are the mighty Angels of his preſence: *The high acts of God are in their mouth, and a two edged ſword is put in their hands to execute vengeance vpon the heathen, and corrections among the people. Pſal.* 149. 6. 7. Or, if the Sherifs, Iurors, and witneſſes could be corrupted with mony (which were vnſpeakeable folly to thinke of) what ſhal we haue to giue them, when all ſhal be deſtroyed with fire? And for fauour: how can we looke for any in a day, not of mercie, but of iudgement? Further, to auoide an earthly ſentence, we plead an appeale or retraction: but here can be no appeale: For, all appeales are to an higher. But what Iudge is higher then God, or court aboue this of the laſt day? And for reuerſing of iudgement once giuen, there is as little hope. For, there ſhall not be any more ſitting or ſecond iudgement. Let vs not think then (be-

cauſe

cauſe wee can eſcape mans ſentence) that no ſentence to come, ſhall condemne vs. Or that there is no iudgement, but mans iudgement, or Iudge, but man. For where men end, God begins; and where men are partiall, he will doe iuſtice. Here men breake the Sabbath and are drunken, here they whore, and ſweare, and deceiue, and doe vilely, and anſwere not vnto men for theſe riots of ſinne. Shall they therefore goe free? O nothing leſſe, hereafter they ſhall anſwere them, and in hell pay dearely for them, except they repent. So much for the perſon of the Iudge, the manner of propounding the iudgement followeth.

Commeth with, &c.] The tenſe or time, that the Apoſtle ſpeaketh in, noteth the certaintie, or, (as I may ſay) preſentneſſe of the Iudges comming. Where he vſeth the time preſent, for the future, *he commeth*, for *he wil come*. And this is to teach vs, that a iudgement wil, and muſt (moſt certainly) be. So it is ſaid that *the great day of the Lords wrath is come*. *Apoc.* 6.17. Not will

will come, but is come: as if that had beene come a thousand and fiue hundred yeeres agoe that is not come yet. The like speech we haue in the 13. of *Esay* and ninth verse, when it was further off. In the time of the Prophet *Zephanie* it is said to *be neere*. *Zeph* 1. 14. and *Malachi*, another Prophet, and the last of the Prophets, speaketh (as *Enoch* here,) it commeth. *Peter* saith it is at hand, though no man can shew the *fingers* of this *hand*. 1. *Pet*. 4. 7. *Christ* saith, *he commeth shortlie*. *Apoc*. 3. 11. nay, that he standeth at the doore, as if he were come already. verse 20. And indeed, as the day will most surely come, so it cannot be long in comming. It is not in the fadome of mans head to tell, or heart to know how neere or farre off the day is; onely God knoweth, and Christ as God, in what yeere, moneth, and day, this frame shall goe downe. In an age long since, the day was neere; now the houre is neere. But curiosity is to be auoided in a concealed matter, and in this forbidden tree of knowledge. It is sufficient for

for vs to know that such a day will come, and it shallbe our wisdome, alwayes to be ready for it, that it come not vpon vs, as the snare vpon the bird. The reasons of the certainetie of this day of iudgement, are. First, it is the will and decree of God; for, the Apostle saith: *He hath appointed a day in the which hee will iudge the world in righteousnesse. Act.* 17.31. Now the wil and decree of God is vnchangeable. *His counsell shall stand Esa.*46.10. Secondly, it is an article of our faith grounded on the word of God. But the articles of our faith are all certaine, and most certaine. Thirdly, the scripture saith that *God will make manifest euerie mans worke, and iudge the secrets of men. Eccles.* 12.14. *Luc.*8. 17. *Rom.*2.16. This is not done here: and here many matters are cloked and carried in a mist, that deserue iudgement and merit condemnation. Therefore, and that God may be iust in his sayings, there must be a sessions of gaol-deliuery, which we call, with the scriptures, the iudgement of the last day.

Fourth-

Fourthly, the godly doe here groane vnder many miseries, and the vngodly wallow in delights: the rich liue delicately, and *Lazarus* is in paine: therefore, is it necessary (as it is certain) that a day should come wherein the Lord may make knowne his righteousnesse, and magnifie his iustice before his glorious throne: that they who haue liued merrily, dishonouring God, might liue in torments of fire; and they whose life hath beene miserable, seruing the Lord, might be comforted for euer. Some haue offended deepely, and haue not beene touched by the Magistrate, some haue suffered great rebuke, somtimes death, deseruing fauour: therefore a day must come, and is appointed, wherein the Lord, that is iust, will recompence tribulation to all that haue troubled the righteous, and to such as were troubled by *them*, *rest. 2. Thes. 1. 6. 7.* On the other side, would it not be hard for the godly, who here haue endured the crosse, for the ioy that was set before them, if there shold not come a time of refreshing from God?

God? and would it not too much indurate the wicked, who drinke iniquity as water, if they ſhould eſcape all puniſhments and vengeance, here, and after death. Fiſtly, this is ſhadowed out in that houſholder, *who, when euen was come, called the Labourers, and gaue euery man his hire and pennie. Math.* 20. 8. 10. And, if a wiſe Maſter will reckon with *his ſeruants: Math.* 25. 19. ſhall we thinke that the wiſeſt will not (one day) reckon with ſinners, and call them before him for his money, that is, precious graces of wit, learning, authoritie, wealth, and other outward and inward ornaments of life, which they haue conſumed on their luſts? Sixtly, euery wicked mans conſcience doth, by a trembling feare, as in *Felix*, at one time or another, iuſtifie this point of a *iudgmẽt to come. Act.* 24, 26. And, therefore, as the flood of waters once drowned the world, except a few who were *ſaued in the arke: Gen.* 7 1. 7. 2. *Pet.* 2. 5. So it is certain that the flood and tempeſt of the laſt daies fire ſhall burne it, and all in it, except ſuch as Chriſt hath,

or

or wil(then)gather into the little arke of his Church. In the euening of this world, and when there shall be no more time, he will call the labourers before him, giuing them the pennie or pay of euerlasting life; but for the idle and loiterers, forth of the vineyard and out of Christ, he will let them goe with sinners to the place prepared for them: as they haue liued without the Church or idlie in it; so when the labourers receaue their pennie, they shall heare; *depart from mee ye that worke iniquitie, I know you not. Math.* 7.23. Thus it is proued, not onely to be certaine, but necessarie that there should be a iudgment.

But some will say: seeing men come to their account at their death, what needeth any other day of audit or hearing? *Quest.*

I answere; Men at their death receiue but priuate iudgement; here they shall receiue publike sentence: Then, they are iudged in their soules onely, here they shall bee iudged in soule and bodie: that is, but a close *Answ.*

Scili-

Sessions, that an open or solemne assise. There, much of their shame is hid, here they shall be shamed to the full. And if our owne lawes doe not condemne, and execute malefactors in prison, but for their greater shame, in open place, and manner: It is great reason that wicked sinners should not priuately in their graues, as in prison, bee iudged and led to execution, but be brought to the publike scaffold and barre of solemne session, there to receiue their shame and sentence together; and not to bee executed by a close death in the goale, but be broght forth to suffer vpon the high stage of the world, in the sight of Saints and Angels, where all eyes may see them.

Quest. But is not Christ iudge in this life? And is there not a iudgement begun here?

Answ. Indeed, there is a iudgement begun already, a iudgement that goeth before this of the last day. For God hath erected, in the consistorie of euerie mans heart, a certaine iudgement seat, where conscience is iudge. The wicked securely

ſecurely deſpiſe, or ſcornefully deride this iudge and iudgement ſeat: but it giueth them many ſecret gripes, though they profit not by them. Oftentimes, Gods children themſelues, becauſe that the noiſes and ſounds that the ring of the world maketh in them, doe too much neglect theſe loude cals of their conſciences to amendment of life. But this is the iudgement that the Lord beginneth here, with which they muſt well bee acquainted, who meane to ſtand before Chriſt the iudge at the laſt day. And this, one well compareth to our quarter-Seſsions, which are kept for mulcts, and meddle not in matters of life and death, as Seſsions of goale deliuerie doe. For in this mid-ſpace betweene theſe Seſsions, and that day of aſſiſe, the Lord executeth a kind of iudgement among his houſhould people and enemies, by taking his grace from his ſeruants for a ſeaſon, from the wicked for euer; Or, by taking ſomething from his children that they loued to much and did hurt them, and

that from the wicked that they ſeemed to haue. The firſt, to prepare the righteous for a better world, the other, to make the wicked readie for the ſentence of their laſt and iuſt damnation begunne in this world. That we may be fitted for this comfortable meeting of the Lord in the ayre, and not liue in ſinne, as thoſe workers of iniquitie doe, vpon whom theſe mid-Seſsions haue paſſed ſentence, binding them ouer to the cloſe ſeſsions of their death, or more publike aſsiſe of the laſt day, when all priſons muſt be rid, and graues emptied; let vs not ſleightly paſſe ouer thoſe ſeuerall penalties that the Lord inflicteth at his quarter-ſeſſions in the twitches of our conſcience for ſome good omitted, or euill done: But when he thus calleth vs, let vs anſwere, *here am I.* A learned Father compareth conſcience (which is the knowledge that we haue with our ſelues of ſome good or euill) to water in a Well, which, when it is troubled, ſheweth no image of any face, but waxing cleare, doth. So if

we

we suffer this christall of our conscience to bee mudded with foule trespasses of habit or impenitencie, wee shall neuer see our naturall face in it, neither perceiue how deadly we sinne against God and our owne soules: Where if we purge daily for our daily offences, and greatly for our greater sinnes; if we haue an eye alway to the Lord and his proceedings in vs, making good vse of those priuie & secret pinches that our consciences giue vs, when we doe amisse; wee shall in so cleare a fountaine of our good conscience (as in a true glasse) behold with sanctified profit, the many faultes of our life, and so the sooner and more conueniently bee humbled for them. Or, if when our consciences reproue vs of our waies, wee listen vnto them, and make present good vse of the strokes of our heart for euill deedes, and that, while we be tender and sensible of sinne; wee shall auoide the plague of a foolish heart, or heart past feeling, *Ephes.* 4. 19. and not goe desperately on with bold sinners, in the

way that leadeth to destruction. Thus may wee profit greatly by the iudgement that is begunne in vs, in these mulcts of our consciences or mid-hearings, preparing vs, with comfort, to the hearing of the last day.

Vse 1. A confutation of all Atheists, whether Atheists in iudgement, or in life Atheists, who deny the iudgement to come, or liue as if there should bee none. Of such we reade, who slandering the footesteps of Christs comming, said; where is the promise of that day? 2.*Pet.*3.4. that is, what is become of it, and of all this talke about it? So there were in *Esay*, who said, when they heard of such a day. *Let him make speed, let him hasten his worke, that wee may see it*; as if they should haue said; if it shall bee at all, let it be now. Or, he had need to hasten it, if we shall beleeue it. *Esay* 5.19. And in *Amos* time there was a large fellowship of these mates, who put the euill day, the day of their death and iudgement which they called euill, farre off. *Amos* 6.3. But haue we none

none of this knot and conſpiracie in our own time? Yes, too many: whom I leaue to the mercie of God to be amended; or, as the droſſe of the earth, to bee conſumed with the fire of his comming, *who will come with fire and his chariots like a whirlewinde. Eſay 66.15.*

A reproofe of their ſecuritie, who by certaine ſlumbering delaies and puttings off, walke in no reuerence of the Lords comming, or remembrance of their owne death. For the yong man preſumeth that he ſhall liue long, and the oldeſt, that he may liue one yeare longer. But knowing theſe terrours of the Lord, what care ſhould bee in vs, preſently to ſet our houſe and nature in ſome good order for the comming of Chriſt the iudge, or for our own laſt end, in which we ſhall be iudged? *2. Cor. 5. 11.* Schollars who come to render to their Maſter the leſſon or part giuen them, doe it not without feare: and ſhall we not feare to thinke of that day in which wee muſt giue account to Chriſt the iudge *Vſe 2.*

for all the things that hee hath put in our hand and keeping? When *Paul* willed the men of Athens to repent, it was vpon this ground, that *the Lord had appointed a day wherein hee would iudge the world in righteousnesse. Act.* 17.31. As if he had said; yee shall be sure to be iudged; and therefore, repent. And yet wee liue in sinne, and our hearts are not turned. If we were sure that Christ would come to iudgement the next May day: what an alteration would it worke in many of vs? and how would it change vs, and moue vs? who would set his heart vpon riches? who would deceiue and oppresse? who would spend so much in apparell, and so many daies in vanitie? who durst be drunke? who durst sweare, and lie, and commit adulterie? what would become of our May-games, dauncing greenes and bowres, and such conuenticles of spirituall fugitiues from God on his Sabbaths? who would not (rather) passe the time, that remaineth, in Gods seruice? and run to sermons? and reade

and

and pray deuoutly? and beſtow good houres well, and not ſpend time in chambering and wantonneſſe? But we are not ſure that that day ſhall tarrie till May next. And we know not that Chriſts day will come, this weeke, or the next, or this preſent day and houre, or while I am ſpeaking of it: and yet we walke in as great ſecurity, and as deſperately in ſinne, as if we were certaine it would not come in our time. If we heare a ſudden crie of fire, fire, we are aſtonied out of meaſure: and yet hearing by our Preachers (the Lords trumpets) ſo many and fearefull threatnings by the word, concerning the fires of hell and iudgement, when, not a few houſes, but the whole world ſhall burne like an ouen, we are not moued. Euerie one (almoſt) will giue his beſt helpe for the quenching of a materiall fire: but who regardeth to ſaue himſelfe, or to preſerue others from the vnquenchable fire of hell, and terrible fire of the Lords comming, that will moſt certainely, (we know not how ſoone) flame out to

the burning of this great *Sodom* of the Earth, *in the which the heauens shal passe away with a noise, the elements shall melt with heat*, and all things corruptible shall be dissolued most speedily, as if they did *flee away*? 2. *Pet.* 3. 10. *Apoc.* 20. 11. Christ, euen now, standeth at the doore of thy Christian heart, to wit, as a guest and stranger that would be *entertained*. *Apoc.* 3. 20. and thou by continuing in sinne, denyest to receaue him. He threatneth by the law, he reproueth by the law, and condemneth by it all impenitent sinners. By these he knocketh ernestly and crieth vehementlie at the dore of thy heart to open vnto him: and wilt thou tarrie till by thy death he breake in, or by his particular comming? If a great man should knocke at our doore, what stirring would there bee to receiue him presently, and as is meete? Is there any greater or more worthy guest then Christ, who knocketh, by the ministerie of the Gospell, at the gate of our heart, who reacheth forth the hand of his threatnings, to beate vpon our con-

conſciences day and night, that we might turne with all ſpeed, which is our opening to the ſonne of God: and ſhall we giue him no entrance after ſo long a time of waiting at our hearts for our conuerſion? A great man will not be ſo abuſed: and ſhall we thinke that the mighty God will take it well, that, after ſo many knockings and long ſtanding without, he ſhould finde no dore of admiſſion into vs, or opening by vs, and ſhould ſtill be deferred and put off? or can theſe daies long continue, wherein charity is waxen ſo cold, and faith ſo ſcant? In men there is not the mercy that hath beene. No man (almoſt) will ſpeake in a good cauſe without a fee, and without a gift in the hand there is no hearing for it. Sinne ranckleth in the boſome, and ratleth in the bones of the inueterate adulterer. The aged drunkard pleadeth vnto and preſcribeth for his ſinne, wrong ſentence is good iudgement in ſome earthly courts. And, men hold their peace of theſe things, but will God doe ſo? will not

he

he ſpeake? will he keepe ſilence for euer? will he not by the writ of his laſt great ſeſſions, remoue all theſe matters to his owne court of audience ſhortly? Let vs not therefore too much preſume, or thinke that God is like vs becauſe he holdeth his tongue while we doe ſuch things: *for, he will reproue vs, and ſet them in order before vs. Pſ.* 50. 21.

Vſe 3. But muſt a iudgement bee? Let vs then (while we are here) vſe all good meanes for abating the edge and ſeueritie of this iudgement toward our ſelues. And that we may not enter vpon the ſharpe of it, it ſhall bee good to practiſe that leſſon of the Apoſtle, where hee telleth vs that *if wee would iudge our ſelues, we ſhould not be iudged.* 1. *Cor.* 11. 31. As if he ſhould haue ſaid: if we would examine our ſelues of our ſinnes, confeſſe them before God the Iudge, giue ſentence againſt them, or (as a iudge vpon the bench) condemn them, and our ſelues for them, wee ſhould not come into condemnation. Or, if we would iudge our ſelues, God would

would not iudge vs: and if wee would condemne our ſelues God would deliuer vs. For wee ſhall not receiue a double iudgement, nor double ſentence from him that iudgeth righteouſly. When *Dauid* iudged himſelfe, God forgaue him. 2.*Sa.*12.13. When *Iob* confeſſed againſt himſelfe, God accepted him. *Iob*.42.6.8. and when the loſt ſonne came vnto himſelfe, the father preſently receiued him. *Luk.*15. 17.18.19 20. So ſhall it be with vs in the day of Chriſt, if we will (accordingly) humble our ſelues in our day. With earthly Iudges, the more is confeſſed by a malefactor, the worſe it may be for him: but, ſo is it not with Chriſt the Iudge. For, the more wee aggrauate our faults, the more will he leſſen them; the more wee lay vpon them, the more will hee take from them; the more wee miſlike them, the leſſe will hee iudge them. Let vs learne then to auoide the common faſhion and errour of the world, in leſſening, hiding, excuſing, and iuſtifying of our faults, becauſe wee would not

be

bee ſhamed nor condemned here. For here we muſt be aſhamed, if hereafter wee would not take ſhame : and here we muſt be condemned, if hereafter we would not bee condemned of the Lord. And better now ſuffer a little, that is, in this life, then (after it) ſuffer with ſinners, in torments and woe endleſſe. So much for the certaintie of the iudgement, it followeth to ſhew with how great a traine and ſolemnitie it ſhall be performed.

With thouſands of Saints, &c.] Or with his holy thouſands. Theſe thouſands of Chriſt are the royall hoaſt of his Angels, and the glorious company of his Saints, all which ſhall attend their Lord vnto iudgement. The meaning is, that Chriſt ſhall bee brought with great glorie and attendance to the throne of his laſt Seſſions. The

Doctr. doctrine is: The ſecond comming of Chriſt ſhall be manifeſt, and will bee glorious. *Daniel* the Prophet, hath a ſingular place for this purpoſe, where ſpeaking of God the Father, & Chriſt his Sonne, and of their ſtate and mag-

nificence

nificence which was, that they ſate in thrones, ſhining bright like the flame of a fornace, and therefore called thrones of fire, the wheeles of which were as burning fire; *Dan.*7.9. He ſaith that the ancient of daies, meaning Chriſt, who is the ſame and his yeares ſhall not faile, *Heb.* 1. 12. ſate on his throne, where thouſand thouſands miniſtred vnto him; and ten thouſand thouſands ſtood before him, or attended vpon him. *ver.* 10. al which is ſpoken, to ſhew, with what a Court of attendance, and traine of glorie, Chriſt ſhall (as it were) bee brought to the hall and iudgement place at the laſt great day. And further, to make manifeſt ſo ſolemne a Seſſion, it is added, that the bookes ſhall be opened: meaning chiefely by theſe bookes, as Saint. *Iohn* doth. *Apoc.* 20. 12. *the booke of Life*, which is the booke of the law written, and the booke of conſcience in euery mans heart. The booke of the law ſheweth what we ſhould haue done, and the booke of conſcience what we haue done. And againſt theſe there

there is no exception. For the booke of the law, is a booke of commandements, that are all holy and righteous, *Pſal.* 19.9. And the booke of conſcience a booke of euidence that cannot lie. He that is iudged by it, is iudged by a booke that was euer in his owne keeping, and is written with his own hand: and how can that bee falſified? For God will iudge no man by another mans conſcience, but by his own. So manifeſt and glorious ſhall Chriſts comming be. Saint *Paul* ſpeaking of this ſecond comming of Chriſt, ſheweth that it ſhall be manifeſt. For, hee ſaith, it ſhall be with a ſhout. 1. *Theſ.* 4.16. Meaning by it, aloud and vehement crie, ſuch as Mariners make, who doing ſome buſineſſe in the ſhip, make a very ſtrong and common ſhout. And this is further ſhewed by that which followeth of the trumpet, the ſhrilleſt and lowdeſt of all muſicall inſtruments. The Euangeliſts ſpeaking of the ſame comming of Chriſt vnto iudgement, ſay: it ſhall bee glorious, There words are: *The Sonne of Man*

ſhall

ſhall come in his glorie, and all the holy Angels with him. Mat.25.31. Mar.8. 38. Mat.16 27. Or, *the Sonne of Man ſhall come in a cloud with power & great glorie. Luk. 21.27.* Their meaning is; that, as at the ſetting forth of his Goſpell, all the hoaſt of heauen did aſsiſt him: ſo comming to reuenge and viſit for the contempt of that ſame Goſpell, all his Saints, Angels, and ſeruants ſhall attend vpon him. As (therfore) earthly Iudges are brought with great pompe and terrour to the hall or place of ſitting, the Sheriffe, the Iuſtices, and many other gentlemen attending them to the court, and the halbards going before: So (here) the ſonne of God, the great Iudge, is ſaid to come with his holy thouſands: whoſe Sheriffe is, powers, principalities, thrones, and dominions, whoſe followers are the Patriarkes, and Prophets, with the twelue Apoſtles, and with Diſciples innumerable, whoſe guard are the Angels, and not a few bil-men, whoſe troupes are the bleſſed Martyrs, *the fourtie*

and

and foure thousand who haue his fathers name written in their forheads. Apoc. 14.1. *Whose throne is of fire, and seate of burning Iasper, whose garments* are (not of scarlet) but *of vengeance, whose head is like wooll, and feete like vnto fine brasse, and voice as the sound of many waters. Apoc.* 1.13.14,15. Thus shall his comming be manifest, and thus will his person be glorious, who shall come to iudge the world. The reasons. There must be a difference between Christs first comming in the flesh, and second comming to iudgement. Now, his first comming was base, therefore his second comming must be glorious. His first was obscure, his second therefore must be manifest. In the first, he came into the world, in the second he comes against it. His first was to receiue iudgement, his second is to giue iudgement. His first, in mercie, his second with rebuke. Then, he came as a seruant, poore and without shew, but now *he commeth as the mighty God with power and great glorie. Tit.* 2.13. And, if Iudges of assise doe not

ascend

aſcend to their ſeats of iudgmēt, but (as we haue ſaid) with great ſtate & ſolemnity: ſhal we think that the Lord of the Angels, & iudge of man wil go meanly attended) to his tribunall in the clouds? 2. Chriſts ſecond cōming is to cōdemn the world, & to caſt fear in the face of euery ſinner. It is requiſite (therfore) it ſhould be with power, & with ſignes of power. 3. Chriſt ſhall haue, at his cōming, all that may ſet forth the ſtate & roialtie of ſuch a King. Now, a part this glorie is in the attendants about his perſon. For in *the multitude of the people is the honor of the King*, ſaith *Salomon*, *Pro.* 14. 28. Therefore, ſhal his day be manifeſt, & his comming glorious.

A confutation of their madnes who think with their multitudes (as Giants here) to put Chriſt out of countenance, & Chriſts ſeruants out of heart. For, what are their numbers to Chriſts thouſands? nay, what are they al to one Angell, and what a nothing to thoſe troups of Angels, who ſhal come with him frō heauen, & now ſtand about his throne in heauē? Euen they who band the world to reſiſt Chriſt (notwithſtan- *Vſe 1*

ding that they boast so much of their thousands, whom they haue numbred against religion) shall know one day, and may know within few daies, that there is no health but vnder his wings whom they haue defied. For, what saith the Lord to such *Assyrian Spoilers? gather on heapes and yee shall be broken: gird your selues and yee shall be broken in peeces*, so saith the Lord, and he saith it twise, because it is ratified, and God will doe it. *Esa* 8.9. They were many against a few, and heapes of men, to there here and there a man, yet did *they stumble, and fall, and were broken, and snared, and taken, verse* 15. look *Nahum.* 2.1.2. 13. & *Ioel* 3.9.11. There was a conspiracie of Kings against Christ, and *Dauid* prophecied of a world of kingdomes that should bee against him: and yet what could they doe against him? put him to death? and he rose from death, tread him downe, by his owne sufferance and will, for a little while? and he is King for euer; Iudge him here? and he will be *their iudge* at his

his terrible comming. *Pſ.* 2.2.3.4.

But, will Chriſt come with ſuch power, and ſignes of power? then how terrible ſhall his comming be to preſumptuous and vnrepentant ſinners? what will become of vnpardoned ſwearers, drunkards, whoore-mongers, breakers of the ſabbath, liars, ſlaunderers, and ſuch ſinners, at that great day of the Lords comming? whether will they runne to ſaue themſelues? and into what holes of the earth to hide themſelues? how will they reſiſt Chriſt who commeth ſo ſtrong againſt them? and if they muſt yeeld vnto him, (as is without queſtion they muſt,) how will they abide the rebukes of his comming? If the people could not endure his glorie when he deſcended on mount Sinai, in a ſtorme of fire, in tempeſt, thunder, and darkneſſe, but *fled and ſtood afarre off. Exod.* 20.19. And if the ſight was ſo terrible, that *Moſes* himſelfe ſaid, *I feare and quake. Heb.* 12.21. (And yet Chriſt came then but to giue the law as Mediatour, not to viſit for *Vſe* 2.

it as Iudge:) how shall his despisers stand before his great glorie and second comming, when he shall burne with wrath, stirring vp himselfe like a man of Warre, till the houses of pride, and children of disobedience bee destroyed for euer? Or, if the brethren of *Ioseph* could not tell what to say vnto him, because of one trespasse against him. *Gen.*45.3. What shal these bastard brethren say to this glorious *Ioseph*, our brother, their Iudge, for innumerable contempts and trespasses wherewith they haue pierced him, being not ouer one kingdome only, and vnder an higher, as *Ioseph* ouer Egypt, and vnder Pharao, but ouer all the kingdomes of the world? And if they who came to take Christ (being a well prouided company:) when he himselfe was not countenanced with worldly meanes to resist, and was onely followed by a few vnarmed men, fell to the earth, after he but spake vnto them, *Ioh.*18.6. how shall they fall back, or (rather) altogether flat vpon their faces with horrible feare, who shal come qui-

quiuering before him, not attended (as then) with eleuen Apoſtles (onely) but with thouſands of his Saints: nor meanely furniſhed, but glorioufly arrayed; not ſpeaking gently, *whom ſeek yee?* But threatning ſharpely, and ſaying roundly; *Depart from me ye curſed into euerlaſting fire, which is prepared for the Diuell and his Angels? Mat.* 25.41. If men ſhould pitch againſt vs, we would feare with the ſeruant who ſaid, *Alas Maſter, what ſhall wee doe? 2.King.*6.15. We would more feare if many Kings ſhould ioine to make an hoaſt againſt vs. Yet the power of men might be forced, yea, the power of Princes: but if an Angell ſhould come againſt vs, as ſometimes againſt *Balaam*, with a drawne ſword, *Num.* 22.23. Who can compell an Angell to returne to heauen? What then, when mighty troupes of Angels ſhall threaten the world at Chriſts comming? Who ſhall daunt ſo ſtrong a power, the ſtrong power of the Angels, when they ſhall keep their march in the aire, and profeſſe to rebuke the vngodly

and ſinners that ſhall be turned into hell, with all that forget God? The Sunne, Moone, and Starres (that neuer ſinned) cannot endure this wonderfull, and aſtoniſhing maieſtie of the Sonne of God; and therefore ſhall, by a kinde of bluſhing darkneſſe, preſently looſe their light and glorie: and ſhall the race of men, that haue beene ſuch ſinners, and ſtand not in any borrowed corruption (as thoſe heauenly lights doe) but in their proper tranſgreſſion and filthineſſe, appeare without ſhame, and without the confuſion of their faces before Chriſt the iudge of all fleſh at that day? nay, if the ſea and waters, not infected by their owne, but by mans ſinne, ſhall (then) *roare and cry out becauſe of thoſe things which ſhall come on the world, Luk.* 21. 25. 26. How ſhall the wicked roare out for the diſquietneſſe of their harts, and how ſhall the vngodly and ſinners feare and be troubled, who haue ſtained themſelues and caſt into the world thoſe defilings that cannot bee waſhed but with a flood of fire?

A comfort to the righteous. For, shall Christs comming bee glorious? then they shall not bee without their honour, whom Christ will bring with him, and whom hee will make to sit with him on thrones in the ayre. The Iudges of assise haue much honour: And therefore the Iustices that sit with them, sit downe on an honourable bench. So Christ being exalted; Shall not his Saints reioice? When *Dauid* was made King, all *Dauids* children sate neere the throne, though not in the throne. His sonnes were the kings sonnes, and the posteritie he had, the Kings children. Thus *Dauids* honour honoured those that come of him. And such honour haue all the Saints. Such? Nay greater. For they all are Kings, & all sit on thrones, who come with Christ. 1. *Cor.* 6. 2. More is spoken of this in the next doctrine. *Vse* 3.

But the Saints are a part of Christs company & attendance, that is, he will bring them with him when hee commeth to giue iudgement against the world of the vngodly. From whence we *Doctr.*

we learne, that the faithfull (though despised here) shall haue the honour from Christ, at his comming, to bee companions with him in the last Sessions. This is the prerogatiue of the Saints, and their proper glorie. They shall meet Christ in the clouds, and raigne with him for euer in heauenly places. When the wicked shall stand vpon the earth, as vpon a burning floore, the fire flaming high about their eares, they shall bee receiued into fellowship, with Christ, and then shall the iudgement begin. The Prophet
Psa.50.4.5 aimed at this, who speaking of this great day of the Lords comming, sheweth whom the Lord would call vnto it, either to stand before him as witnesses, or to be ioined with him as companions. The witnesses are heauen and earth. They, whom Christ will haue in company with him, are the Saints. And therefore hee saith, *Gather my Saints together vnto mee. Psal.* 50. 5. *Matth.* 24. 31. As if hee had said: Let heauen and earth come to iudgement, but let my elect

come

come to the bench. And *David*, speaking of the Saints glorified, doth not set them in the outward courts of Gods house, but in the presence, *Psal.* 16. 11. *In thy presence*, saith hee, that is, in place where thou art. This is resembled in the *Lambes standing on mount Sion*, and in *those hundred fourtie and foure thousand* that were *with him, having his fathers name written in their forheads. Apoc.* 14. 1. For by the Lamb is meant Christ, and by the hundred fourty and foure thousand, the company of the Saints who shall be with Christ. So, in the *Virgins that went to meete the Bridegroome: Math.* 25. 1. But more specially in those, who being ready, when the *Bridegroome went in, went in with him to the wedding, ver.* 10. But the Apostle S. *Paul* speaketh plainely, and not in a figure, where, speaking of the great honour that the Saints shall haue in the sight of the damned, he saith: *They shall be caught vp in the cloudes and meet Christ in the aire. 1. Thes.* 4 17. And addeth, *So they shall euer be with the Lord.* The meaning

meaning is, and it is as if he had ſaid: they ſhall neuer be ſtrangers but companions. Chriſt himſelfe hath ſaid it, who ſpeaking to his Diſciples and, in them, to the reſt of the thouſands of his Saints, that haue followed him in the regeneration, promiſeth that *they ſhall ſit on ſeats*, or rather on *glorious thrones*. *Math.* 19.28. *Luc.* 22.30. Now he is faithfull who hath promiſed, and will ſurely doe it. Therefore ſhall the righteous abide with Chriſt for euer. The reaſons. The Saints are Chriſts ſeruants. Now *where the Maſter is there muſt the ſeruants bee* that, waite vpon him. *Ioh.* 12.26. nay, *they are Chriſts friends*. *Ioh.* 15.5. and where ſhould a friend be, but in the preſence of his friend? or they are Chriſts court. Therefore, where he is, there muſt they be: for where the King is, there the court is. And they be more then of his court: for, they are of his court and *counſell too*. *Ioh.* 15.15. And ſo Chriſts preſence is not only where they are, as the Kings is at court, but they be his counſell-table, or court of power, where-

wherein he ſitteth gloriouſly, as the King in his throne. Secondly, and to reaſon from the leſſe to the greater, If a good Maſter will preferre his good followers, when himſelfe is preferred: Chriſt, being ſo highly exalted in glorie, will much more honour thoſe thouſands that haue beene of his company and attendance here. And ſo, they who haue had fellowſhip with Chriſt in his afflictions, ſhall haue fellowſhip with him in his glorie, *and they who haue ſuffered with him, ſhall raigne with him.* 2. *Tim.* 2. 12. Thirdly, this is the hope of the faithfull, and ſhall *the hope and patient abiding of the faithfull deceiue them?* Luc. 12. 32.

Vſe 1. This teacheth the righteous to beare the iniuries of the world quietly, and willingly. For, the day will come when their perſecutors ſhall be troden downe to hell and ſecond death, and they (preſently) receiue the crowne of their ſufferings, who haue ſuffered for Chriſt. Here, *hee that refraineth from euill maketh himſelfe a prey.* *Eſa.* 59. 15. and it is ſafer to doe wrong

wrong, then to complaine of an iniury we; but let me not too much discourage Gods children, for, that which is thus, and so here, shall bee contrary hereafter, *when the Lord shall requite the furie of his aduersaries with a recompence*, *verse* 18. then they who here despised the righteous mans life, will say, that *they, whom they thought to bee fooles, and their end without honour*, are now *counted among the children of God, and their portion among the saints. Wisd.* 5. 4. 5. what though the companions of the diuell set themselues, as in battell array, against those whom it pleaseth Christ, in a gracious fellowship thus to call his, and the companions of his comming: after a while they shall be gathered to Christ, and be free from all wrongs of men; and at Christs comming see the iust iudgement and vengeance of all those, who cruelly hurt them, themselues sitting on the bench, and giuing a kind of iudgement against them, with Christ, and the thousands that are with him.

But

But shall the Saints be in company with Christ at his comming, and bee made a part of his attendance? Then let vs consider our high calling, and not company with sinners, that must haue fellowship with Christ. We cannot alway auoide those that be such; yet we must in affection sepetate from them, when we cannot in place, and not delight to sit down with them on one stoole. There is a large fellowship of men in the world, whose whole studies and desires are bent to passe the time in drinking, gaming, rioting, and other beastly exercises; and hee that will not be combined in fellowship with such loose mates, is counted no bodie: but Gods children and they who meane to haue fellowship with Christ, must abhorre this vngodly fellowship of lewd men, and not haue one purse or communion with them, who beleeue the communion of saints; not communion of light with such darkenesse. *Prou.* 1.14. 2. *Cor.* 6.14. Or shal they sit on the throne of iniquity, who must sit on thrones with Christ? *Vse* 2.

And

And make a league with the world, who must iudge it and the Angels? 1. *Cor.*6.2.3. That is, shall they now iustifie the world with their talke and conuersation, who must hereafter condemne it, and the hels of the diuels with the sentence of their mouth, and sinceritie of their waies? That holy Author of the 119. *Psalme*, had an eye to this blessed hope of being one of Christs attendants hereafter; and therfore, would not be for all companies, but professed himselfe a companion onely to such as feared God and kept his lawes. *Psal.*119.63. He would not hazard his fraile pot-shard vpon the rocke of euill company for any thing. And wherefore did *Dauid hate the assembly of the euill, and not company with the wicked*, *Psal.*26.5. but because, hauing fellowship with God, he feared to haue any fellowship with Gods enemies, and was perswaded that as God will not take a wicked man by the hand, *Iob* 8.20. so none of Gods company should; Also, he was loth to make them his companions on

earth

earth, of whom he could haue no hope that they ſhould bee his companions in heauen. Let them conſider this, who caſt in their lots with a wicked generation for their ends in the fleſh, and mingle heauen and earth together in a ſocietie, whereof wee may ſay, the head is gold, but the legges are yron, and the feete ſtand vpon clay. *Dan.* 2.33. I ſpeake to the faithfull, whom I would not haue to goe out of the world, to auoide the wicked that are in it, but entreat by the tender mercies of God, to be as carefull as they can, to auoide them and their aſſembly; and if they muſt vſe them for neceſsitie, not to vſe them as companions, neither to draw with them in any yoke of affection, but rather to draw back when the wicked are in place.

A comfort to the godly, whom the wicked thruſt out of their company, and would thruſt out of the world, becauſe of their conſcience to God. For though they bee not accepted where euill men beare ſway (which is *Vſe* 3.

no

no disparagement to them, but glorie, nor losse, but gaine,) Yet they are esteemed of the good, and admired of the euill, though not followed of them. Or, doe the wicked hate them? They shall loose nothing by such hatred, for God & good men will loue them. Will not the vnrighteous haue any fellowship with them? It is the better for them. For they are in lesse danger of corruption, and more possibilitie of grace. And where men that be euill auoide them, Christ and his thousands will stick vnto them. Those worthies of whom we reade in the eleuenth to the Hebrewes, were vilely and cruelly dealt with in the world. But what saith the text? *The world was not worthy of them Heb.* 11.36.37.38. The wicked droue them out of their companies by sharpe persecution, into deserts, and mountaines, and holes of the earth: But they were worthy, and had farre better company, hauing a kinde of fellowship with Christ, and all the Saints that were gone before them. *ver.* 40. So for the faithfull that

now

now liue, if the vngodly make no more of them, then of the filth of the world, & the of-ſcouring of all things; 1. *Cor.* 4. 13. It is becauſe they are good to liue among them, and too precious to be caſt before Swine, that ſo tread them vnder foote, and rent them. *Mat.* 7. 6. And where they ſay: Away with ſuch fellowes from the earth, *Act.* 22. 22. Chriſt will in his time, take them from the earth by a bleſſed & ſweet death to haue fellowſhip with him & his thouſands. Wherfore, let vs comfort one another with theſe ſayings. 1. *Theſ.* 4. 18.

A comfort againſt death, or inſtruction not to feare death, but rather to long for the houre of our happy death, by which we ſhall haue ſo great preferment as to bee with Chriſt and his Saints. Wee deſire and greatly affect earthly preferments: and ſhall this prerogatiue of the Saints get from vs ſo ſmall affections and weake deſires? Shall wee not rather preferre to our chiefe ioy, not Ieruſalem onely, the Church of Chriſt: but Chriſt himſelfe *Vſe* 4.

the head of his owne Church, that he may be honoured in vs, & in the thousands of his Saints? Againe, if we be hated in a place, we will long to goe out of it, to a place, where we know or hope to bee otherwise, and better regarded. Here the true Christian is hated for the name of Christ, that hee loueth, and few places shall he come into where the good course hee followeth, and the profession hee is of, is not spoken against: What comfort (then) can we haue to remaine in the Meshech of those assemblies, where such haters of God be? *Psal.* 120. 5. And what great comfort must it needs be to him to remoue to that place and glorie, where all loue the Lord Iesus with all their hearts; which place is heauen, and glorie in heauen, and not in these tents of Kedar? Therefore, that wee may comfortably looke for this day of the Lord, or day of our remouing to him, and to the company of all his thousands; Let vs loue the appearing of Christ here: loue to goe out with the Saints to meete him in Chri-

Christian assemblies; loue his truth and brethren with all our hearts, and decline the waies of the wicked, that wee may escape their iudgement. So much for the iudgement it selfe, the ends of the Iudge his comming, follow.

To giue iudgement vpon all men, &c.] Verse 15. The ends of Christs comming are to iudge generally, *all men*; particularly, *all vngodly men*. The generall is of good and bad; the particular, here mentioned, is of bad onely. The good shall receiue a sentence, but it shall be of absolution; the bad shall haue their iudgement, but it shall bee of rebuke. For the first, which is the iudgement that concerneth all men; it administreth this doctrine; That there must be an vniuersall iudgement, or iudgement of all men, iust and vniust. So the Apostle S. *Paul* speaketh where he saith; *wee must all appeare before the iudgement seat of Christ*. He saith, *we*, that is, the righteous: and *all*, that is, both godly and sinners, must appeare: and not by their Attourney but in Doctr.

their own persons. No mans absence shall be excused by securitie, or baile, neither will any caution be receiued for an after-comming. For, the Apostle doth not say, *wee must appeare hereafter*, but, wee *must appeare*, that is, presently appeare, and without delay, before Christ the iudge. Saint *Mathew* saith that *all nations shall bee gathered before him. Mat.* 25.32. His meaning is, that in euery nation, euery man, woman, & little child, high, low, poore, and rich, shall personally be cited to iudgement by the voice of the Sonne of God in the ayre. But shall they be cited, and shall they not come? The Euangelist saith, *they shall bee gathered*: that is, they shall not chuse but come. And the Euangelist *Iohn*, the third witnesse of this truth vnto vs, saw this in a vision, & wrote it in a booke. His words are: *And I saw the dead both great and small, stand before God. Apoc.* 20.12. Not some dead, but all the dead, little and great. And they were iudged: Not some *men, but euerie man according to his workes. ver.* 13.

Ioh. 5. 28. 29.

13. But ſhall the dead onely ſtand before Chriſt, & not they who ſhal be found aliue at his comming? Yes, euen *they ſhall ſtand before Him*, and the *elect (then aliue)* ſhall *come vp vnto him.* 1. *Theſſ.* 4. 16. The elect ſhall be with him in the Mount, the wicked and ſinners ſhall ſtand at the foote of the hill. The reaſons. Firſt, *euerie thought and worke muſt bee brought into iudgement.* *Eccleſ.* 12.14, & 11.9. and if euery ſecret thing and worke, then the perſons out of whoſe hearts thoſe thoughts came, and in whoſe hands thoſe workes were, muſt be iudged. Secondly, among the ſonnes of *Adam*, ſome are gold, and they muſt be purged, and ſome droſſe, and they muſt be burnt vp with the fire of the Lords comming. Here, goates and ſheepe feede together as in one common paſture, and here tares and wheat grow vp together as in one common field. But when they come to the fold, the Porter of heauen (not *Peter* but *Chriſt*) will open the doore of life to his ſheepe, and open hell for damned

goates and reprobates: and when they come to the harueſt, the Maſter of the field will command his Reapers, the Angels, to gather the wheate of his election into his garner; but for the chaffe of his wrath, he will ſcatter it with the wind of his iudgement, and burne it vp with *the vnquenchable fire of hell*. *Math.* 3.12. & 13.30. It is neceſſary therefore, for the triall of euery mans worke and perſon, that there ſhould be a generall iudgement, and a generall appearing at it. Thirdly, it is more for the glory of God and the ſolemnitie of the day, that all without exception, ſhall be cited to it, and be preſent at it. It is more to the glorie of God: for, then, the glory of his iuſtice ſhall more appeare in the reprobation of ſinners, and the glorie of his grace be more and more glorioufly manifeſt in the ſaluation of his people. And for that daies magnificence, what can be imagined to make it more ſolemne, ſtately, and glorious, then to haue all countreyes, tongues, and kindreds of the earth to come to-

gether

gether to it? for, what a great day will that be, and how full of maieſtie, beautie, and honour; when the whole world ſhall appeare together at once, that is, at one ſeſſion and iudgement? If a King ſhould marrie his eldeſt ſonne and bid many Kings, and ſome Emperours to the marriage, would not that be a great marriage? but at the day of Chriſts marriage, wherein he ſhall be (eternally) eſpouſed to his Church, all the world ſhall be preſent: all Kings and Emperors that euer were ſhall be at it: ſome as gueſts to honour it, ſome as enemies to be driuen from it. *Math.* 22. 11. 13. But if the godly ſhall be iudged, and if all perſons, both the godly and ſinners, ſhall and muſt appeare before Chriſt in iudgement, how is it true, that the Saints ſhall come with Chriſt, and that no iudgement ſhall paſſe by Chriſt againſt the ſaints? and why doth Saint *Iohn* ſay, that *he who beleeueth in the Sonne, ſhall not come into iudgement? Ioh.* 3. 18. For anſwere, I ſay, that, though all perſons muſt come vnto iudgement, yet the righ-

Queſt.

Anſw.

righteous onely shall *stand in the iudgement. Ps.*1.5. and with boldnesse, *before Christ the Iudge: Luc.*21.36. who (therefore) shall receiue sentence with them, not, as the wicked, against them, and here the sentence of *come yee blessed*, not the wofull sentence of *goe ye cursed into euerlasting fire. Math.*25. 34.41. & where it is said, that he who beleeueth shall not come into iudgement, the meaning is, and so our bookes haue it, into iudgement of condemnation. But the text hath, against all men? I answere, the meaning is, and the greeke preposition may well be rendred vpon all men, and so the last translated Bible copie hath it,

Quest. *Answ.*

Vse 1. Will Christ giue iudgement vpon all men, good and bad? then the bodies of all men that sleepe in the dust, good or bad, must be raised. For, if they be not raised, how shall they be iudged? or shall they be iudged in their soules onely? then, not men, but the soules of men onely, are to be iudged. This point of the resurrection,

on, is a point or article of faith to ſaluation, wherein we profeſſe to beleeue, by the ſcriptures, that when the ſoule goeth out of the bodie to reſt or paine, the bodie it ſelfe is laid in ſome graue till the day come, wherein the Lord Ieſus will raiſe it, by his voice in an Archangell, either to eternall happineſſe, or to eternall miſerie. I ſpeake of the ſoules going out of the body. For, ſome haue thought that the ſoules of men, which die not, are kept in ſtill within the body that dieth, as in a ſleepe or ſwoune till the laſt day. But, we reade to the contrarie in the word of God: as of ſoules vnder the altar, not ſtill in the body; and of crying ſoules, not of *ſoules aſleepe or ſoules in a traunce. Apoc.* 6.9. So *Lazarus* ſoule was carried to heauen. Therefore not leaſt in the bodie, but taken out of the bodie. *Luc.* 16.22. Other groſer opinions of the ſoules eſtate after death, I leaue to *the Mowles and to the Backes* from which they came. *Eſa.* 2. 20. My purpoſe being to ſpeake of the bodies eſtate

as

as it ſhall be at the laſt day; not of the ſoules as it is at the day of our death. And (here) for the reſurrection of bodies, which we beleeue with all the true Churches of Chriſt, Satan hath raiſed ſome in all ages to cauill againſt it, or flatly to denie it. For, all haue not (altogether) denied it, who were enemies to it, as *Himineus* and *Philetus*, who granted there was a reſurrection, but *ſaid it was paſt*. 2. *Tim.* 2. 17. 18. And, the *Sadducees* did not generally reſiſt it, but had their falſe gloſſes, and diuers interpretations of it. Indeed the Stoikes and Epicures, among the Philoſophers were peremptorie aduerſaries to it. *Act.* 17. 18, and Libertines among Chriſtians doe in their lines denie it. But the truth of it ſhineth brighter in ſcripture and reaſon, then that it can be darkned by any cloude (how blacke ſoeuer) of humane oppoſition. *Iob* ſaith, that after the wormes haue done with his bodie, yet euen in that *bodie he ſhall ſee God*. *Iob.* 19. 26. *Ezechiel* foreſheweth the bringing againe of the people out of capti-

captiuitie vnder an excellent figure of the rising and restoring of our flesh at the last day. *Ezech.* 37. 5. 6. as if he should haue said; He that can restore flesh and breath to rotten bones, can restore the Israelites to their country. *Esay* speaketh plaine of this matter, saying, *Thy dead men shall liue, together with my dead bodies shall they rise. Esa.* 26. 19. where the Prophet testifieth, without any figure, his hope in the resurrection, both of his owne bodie and the bodies of all beleeuers. His drift is, to proue that same thing, whereof we spake before out of *Ezechiel*; namely, the restoring of *Israel* after their long captiuitie in *Babylon*: where he sheweth, that, as herbs, which in winter seem dead, are fresh again in the spring; so the people, who seemed to die (as winter herbs) in their captiuitie, shall in the spring of their return rise, as it were, from death to life: And yet hee plainely sheweth, that the bodies of the faithfull (though they seeme vtterly to perish, when they are in the earth) shall rise at the

last

laſt day, through that ſeed which they haue in Chriſt. *Daniel* ſpeaketh yet more plainely, and ſaith: *Many of them that ſleepe in the duſt of the earth ſhall awake. Dan.* 12.2. He ſaith many, as if he ſhould ſay: an infinite number ſhal awake, an infinite number of the iuſt, and an infinite number of the wicked. Or, by many, hee vnderſtandeth all; as the Apoſtle in a like caſe doth, *Rom.* 5.15.19. Where, ſpeaking of many dead by the ſinne of *Adam*, he ſheweth in the 18. verſe, that by thoſe many, hee meaneth all. The Iewes gather from the text in *Daniel*, that there ſhall be no reſurrection of the wicked, which alſo they doe from the firſt *Pſalme*. But they gather that the holy Ghoſt neuer ſcattered. And they may as well ſay, that all the godly ſhall not riſe, becauſe it is ſaid *many*, not *all*, as that the wicked ſhall not be raiſed. But to proceed, wherefore did *Dauid* lay vp his fleſh in ſuch hope, but becauſe hee had greater faith in the reſurrection? *Pſal.* 16.9.10. *Martha* neuer ſtaggered at the reſurrection, but

confeſſed it, as a doctrine of the faith of thoſe times. For when Chriſt had ſaid, *thy brother ſhall riſe againe*, ſhee readily anſwered, *I know that hee ſhall riſe againe in the reſurrection at the laſt day. Ioh.* 11. 23. 24. As if hee had ſaid, I doubt nothing of that. Saint *Paul* in the whole 15. chapter of his former Epiſtle to the Corinthians, maketh the reſurrection the ſubiect of all his diſputes there. And, *this was his hope that he had toward God, that the reſurrection of the dead, ſhould bee both of the iuſt, and vniuſt. Act.* 24. The Epiſtle to the Hebrews ſpeaking of the manifold martyrdomes of the Saints, ſheweth that they quietly endured al thoſe ſharpe ſtormes in their faces, becauſe their hope was to receiue a better reſurrection, that is, better then any deliuerance here. *Heb.* 11. 35. Alſo, how could Chriſts argument hold, that God is the God of the liuing, being the God of *Abraham*, *Iſaac*, and *Iacob*; if *Abraham*, *Iſaac*, and *Iacob*, ſhould not liue, as now in their ſoules which are before God, ſo hereafter in their bo-

dies

dies, which are in Gods keeping? *Mat.* 22.32. Neither doth the Lord say, I am the God of *Abrahams* soule, but the God of *Abraham*, that is, of *Abrahams* whole man. Thus the point of the resurrection is plaine by Scripture; It followeth briefely to shew what euidence it hath in reason, that we may *take heauen & earth to witnesse against the oppugners of it*, *Deut.* 30.19. It is sufficient to weigh these matters in the weights of the sanctuarie, and not needfull to trie them at the bulke of humane reason, yet, to giue them ouer measure, that will not receiue this truth; Let it first bee considered, that as the soule of the righteous, did not please God without the body, nor the soules of the wicked sinne against him, but in their bodies; so it is requisite, that as the soule of the one is glorified, and the soules of the other are condemned to hell, that (I say) their bodies also should, in Gods time, bee brought to pleasures or torment. Secondly, without the bodie, the soule is imperfect. And beeing imperfect,

how

how can it enter into an entire estate of happinesse, till the body bee raised, that the bodie may bee ioined to it? Thirdly, if the bodie should not bee raised; the fulnesse of grace should not be shewed to the Saints, nor the fulnesse of wrath to sinners. Fourthly, if there were no resurrection, God should promise, that which he minded not to giue; who promiseth a reward to the iust, but it is at the resurrection. Luke 14.14. Fiftly, the reuolutions of so many springs, summers, haruests, & hard winters, as it were so many deaths and resurrections; the dying of the day in the night, the graue of that day, and the vprising againe of it in the morning, from that den of darknesse, are, and doe become so many liuely testimonies to the world, of the generall great resurrection of all bodies, at the last day. Sixtly, doe we not see, in the spring, how that from a dead & dry tree leaues proceed and sprout forth, by a kinde of resurrection? And doe wee not see the same tree to beare further fruit, and to be adorned with a new

dies, which are in Gods keeping? *Mat.* 22, 32. Neither doth the Lord say, I am the God of *Abrahams* soule, but the God of *Abraham*, that is, of *Abrahams* whole man. Thus the point of the resurrection is plaine by Scripture; It followeth briefely to shew what evidence it hath in reason, that we may *take heaven & earth to witnesse against the oppugners of it*, *Deut.* 30, 19. It is sufficient to weigh these matters in the weights of the sanctuarie, and not needfull to trie them at the bulke of humane reason, yet, to give them over measure, that will not receive this truth; Let it first bee considered, that as the soule of the righteous, did not please God without the body, nor the soules of the wicked sinne against him, but in their bodies; so it is requisite, that as the soule of the one is glorified, and the soules of the other are condemned to hell, that (I say) their bodies also should, in Gods time, bee brought to pleasures or torment. Secondly, without the bodie, the soule is imperfect. And beeing imperfect,

how

how can it enter into an entire estate of happinesse, till the body bee raised, that the bodie may bee ioined to it? Thirdly, if the bodie should not bee raised; the fulnesse of grace should not be shewed to the Saints, nor the fulnesse of wrath to sinners. Fourthly, if there were no resurrection, God should promise, that which he minded not to giue; who promiseth a reward to the iust, but it is at the resurrection. *Luke* 14.14. Fiftly, the reuolutions of so many springs, summers, haruests, & hard winters, as it were so many deaths and resurrections; the dying of the day in the night, the graue of that day, and the vprising againe of it in the morning, from that den of darknesse, are, and doe become so many liuely testimonies to the world, of the generall great resurrection of all bodies, at the last day. Sixtly, doe we not see, in the spring, how that from a dead & dry tree leaues proceed and sprout forth, by a kinde of resurrection? And doe wee not see the same tree to beare further fruit, and to be adorned with a

new

new rinde, as it were, freſh and beautifull skin? do wee not ſee in a ſmall ſeede a tall and great tree? is that, which is ſowne quickened except it die? 1.*Cor.* 15.36. Doe not our Meddowes, paſtures, and pleaſant gardens which in the winter appeare dead, without all beautie, returne, with the returne of the Sunne, to their former full life and glorie? This winter is our death: and this ſpring our riſing from death to life. Seuenthly, the ſwallowes, wormes, and flies which lie dead all winter, doe with the returne of the Sunne, and comming of Summer, receiue a new life. Now, ſhall the force of this earthly Sun, worke ſo in birds and wormes; and ſhall the Sunne of righteouſneſſe be leſſe able to giue life then the ſunne of the heauens. And if it was an eaſie thing with God at firſt, to make man of nothing: is it a leſſe eaſie thing with him to make him againe, though he be as nothing, ſeeing hee is not meerely nothing, but nothing out of that, which was before? Before we were borne, where

was

was our forme and matter? Yet wee ſeee to what bigneſſe wee are come, and what forme wee haue, and what being. Where was the ſeede of *Leui*, when (to ſpeake as the Scriptures do) hee was in the loines of *Abraham* his great grand-father? *Heb.* 7.20. Many alterations, corruptions, and changes came between, yet God purpoſed that *Leui* ſhould be ſo borne, that is of the ſeede of *Abraham*, and not all the corruptions that came betweene, could alter his purpoſe. Laſtly, all the reſurrections that we reade of in the Scriptures of the old and new teſtament, as of the Shunamites ſonne. 2. *Kin.* 4.33. Of the body that was caſt into the Prophets graue, 2. *King* 13.21. of *Lazarus*, *Ioh.* 11.43. of *Iairus* daughter, *Mat.* 9.25. yea, of the bright Sunne himſelf, and of many Saints with him, *Mat.* 27.52.53. are as ſo many pledges to vs of the reſurrection that ſhal be of all dead bodies at Chriſts comming.

But muſt all bodies bee raiſed? O then, let vs ſo prepare for death by a good life, that the day of our reſurre-

ction may bee a day of refreshing to vs from the Lord. *Act.* 3.19. When the wicked (as seede that rotteth in the earth which God doth not blesse) shall arise without comfort, let vs endeuor to lie downe in that fauour of God, wherein who so falleth a sleep, shal out of the same be sure to awake comfortably and ioifully, hauing no more woe nor sorrow. And as Christ is the first fruits of them that sleepe, 1. *Cor.* 15.20. there resurrection beeing yet in the blade and greene eare, and their bodies at rest in their graues, as it were beds of peace, in which they sleepe quietly till he shal raise them, who raiseth the Sunne daily from his den: So, let vs so liue in Christ by our good consciences, that when the night shall come, that night, or hour in the night, whereof our Sauiour spake, when hee said; *the night commeth when no man can worke, Ioh.* 9.4. we may goe down peaceably to our sepulchers, as into our beds, with confidence to stand before God in the resurrection of the iust. The day will come (let vs thinke

of

of it earneſtly) when we muſt meete the Lord face to face. It is good therefore to meete him heere in his word, and in our honeſt conuerſation, *ſeeking the things aboue*, *Col.* 3. 1. that when we ſhall goe forth to meet him with the Virgins, that had oile in their lampes, and ſtore of oile, that is grace in their hearts, wee may not bee aſhamed. *Math.* 25. 1. 10. If we will attaine to the reſurrection of the iuſt; we muſt begin it here in the New birth of a Chriſtian, and new life of one that is ſo borne. For as in the firſt birth, man is brought forth, conſiſting of ſoul and body: ſo in this ſecond of our ſpirituall reſurrection, wee muſt haue a new ſoule and bodie, as it were new heauen and earth created in vs. Of fleſh we muſt be made ſpirit; and of fleſhly, diuine; ſo wee may comfortably looke for the laſt reſurrection, or our parts in it: a day that ſweeteneth more then ſugar, the croſſes and miſeries of our hard life here. The comfortable day of the Saints: and Chriſts glorious and welcome day, after which he will

raigne in the middes of the people for euer.

Againe, shall the iudgement be of all men good and bad? then it concerneth vs all, if we meane to receiue from Christ the Iudge, a comfortable sentence in that day, to looke well to our estate and matters here, that we bring a good cause, and the witnesse of a good conscience to that iudgement seat. He that hath a matter to be heard before some earthly Iudge, and vpon some certaine day, will, at the time and about the day appointed, be in some good readinesse. That is: He will bring his sufficient counsell to the barre, be sure that his matter be good, and euidence without exception, haue his witnesses to speake for him, and the truth of the cause to speake for it selfe. And, shall we negligently deale in so waighty an action, as that which must come to hearing before so great a Iudge of quicke and dead? The day is set: and we know not how suddenly it will come, and in how short time. Besides, the matter to

Se 2.

be

be heard, concerneth not lands or goods, but life or death eternall. Christ is our onely Counsellour, or Aduocate in that court, our good deedes are our good euidence. The witnesses are the word that must iudge vs, and our owne consciences. And, shall we now despise the Son of God, and count his couenant a prophane thing? shall we crucifie, by our sinnes, Christ our Aduocate, and thinke to haue him on our side and part, or dreame that he will be for vs whom we haue crucified? should we not rather kisse the Sonne with the kisse of our reconcilement to Christ, who must speake for vs, and be for vs, if euer we be saued? our good deedes are our best euidence: and shall we follow after vnrighteousnesse, doe bad deeds with greedinesse, and shew no good euidence why we should not be damned? our witnesses are the word and our owne consciences: and shall we make a mocke of the word, and not regard the witnesse of our conscience, whether it be with vs or against vs? if we

deſpiſe the Goſpell, it cannot ſpeake for vs, and if we goe againſt our conſcience, it will ſurely be againſt vs. And ſhould not man feare to bring a witneſſe (ſpecially in ſuch a court) that will fearefully ſpeake againſt him? Let vs (therefore) endeuour, by making much of the word, by preferring it to our chiefe ioy, by hearing it diligently, by being moulded in it, and faſhioned like vnto it, to get one witneſſe for vs, that is more worth, then all the pleaſures and profits of ſinne, that wretched men ſo admire. And, for the waies of our heart, and actions of our life, let vs ſo approue them to God, who will giue an vpright ſentence vpon them, and vpon vs for them, and doe them in ſuch an integrity before God, and innocencie before men, when we either deale with God, or haue dealing with our Neighbor, that wee may haue two witneſſes clearely for vs in that great day of hearing.

Vſe 3. Laſtly, if all matters and perſons muſt be iudged by Chriſt; they are here

here reproued, who take from God his ſeat, and iudge their brother, that is, iudge him to condemnation. For, this Chriſt hath forbidden *who is Iudg. Math.7* 1. And the Apoſtle Saint *Paul* would not haue vs thus to iudge our brother, giuing this for a reaſon: for, *we muſt all appeare before the iudgement ſeate of Chriſt. Rom.* 14. 10. as if he ſhoule haue ſaid: by iudging in this manner we would ſeeme to ſtep before God, and to preuent his ſentence, expoſing our brother, with great wrong, to a double iudgement, one, which we pronounce, another, which Chriſt will giue at the laſt day. So our brother ſhall be twice iudged, once by vs who are vſurpers, and againe by Chriſt who is Iudge indeed, or, by ſuch manner iudgement, we argue Gods righteous iudgement of inſufficiencie, and iudgement ſeat of corruption, and ſo wrong the Lord, and not only our brother when we ſo iudg him. But though raſh iudgement be forbidden, yet all iudgement is not. For, the Iudge may cenſure a fault,

that deſerueth death, with death, and may condemne a malefactor to the gallowes, whom he may not condemn to hell. The Miniſter may cenſure faults by the doome of the word of God, and by eccleſiaſticall correction. Nay, the priuate man may iudge a wicked perſon by his life, ſo farre as he may know him by it, and iudge him by the word, though he may not iudge him to hell, nor *iudge him before the time.* 1. *Cor.* 4.5. we may iudge the tree by the fruit, becauſe by *the fruit we may know it. Math.* 12.33, and ſo, as farre as we know we may ſpeake, ſo we ſpeake charitably and wiſely of our brother, we may not iudge of the tree by the ſappe: neither may we iudge our brothers heart, but muſt leaue that to his iudgment ſeat who knoweth it, and the ſecreteſt walkes of it. Neither is raſh iudgement onely here forbidden, but much more all lying iudgement, as to ſay, a man doth euill when he doth well, or, when he doth euill, to ſay he doth worſe then hee doth. When a thing is doubtfull to take it

in

in the worſt part, and when it is plaine to obſcure it. This meteth (alſo) with a kind of people who blow abroad (vncharitably) the faults which they ſhould couer, and haue their tongues alwaies vpon their neighbours ſores, ſetting their ſmall faults vpon tenters, and great vpon the ſtage of the wide world. But the time that ſuch ſpend in cenſuring of others, they ſhould beſtow in amending of themſelues, remembring that they haue a Iudge, and that, that Iudge is the Lord, who is full of eyes, and lacketh not power to thruſt into hell all ſuch vſurping Iudges, who ſpeake cruelly and without reſpect, either of their owne frailtie or their brothers amendment. But more of this in the place thereof, hereafter. Here (alſo) they are reproued, who giue a fauourable ſentence, not ſo much *vpon euill doers, as vpon their euill deedes, calling their euill good. Eſa.* 5.20. For, theſe doe not onlie preuent, but flatly croſſe Chriſts righteous iudgement. Of theſe ſaith *Salomon*: *He that iuſtifieth the wicked, and he that con-*

condemneth the iust, euen they both are an abhomination to the Lord. And let them consider this, who will be sure to speake for, or to speake well of a wicked person, or excuse him in his boldnesse with a lying tongue. Men may commend such as charitable, but God will condemne them as vnrighteous: they may bee welcome to men, but they are an abhomination to God. You will say: Christians must iudge charitably. Charitably, I grant, but not falsely. Charitie must neither bee too quicksighted, nor blind. And here wise iudgement is not forbidden, but rash iudgement. So much for the generall end of Christs second comming, the particular followeth.

And to rebuke all the vngodly among them, &c.] The particular end of Christs comming concerneth the vngodly among men: and that is to rebuke them to damnation, and to set their doings in his angry countenance. Where the Apostle setteth down two things; as the forme of iudgement in the word *rebuke* or conuince, and how

how farre it exceedeth in the letter, he speaketh of the persons who, and the matters whereof they shall be iudged. The forme is by a iudgement of rebuke or conuiction, wherein the Lord will proceede against all vngodly persons seuerely and terribly by his word and their owne consciences. For God rebuketh two waies, either in mercy when he correcteth his children. *Hab.* 3.2. or in iustice without mercie, when he destroyeth his enemies. *Psal.* 6.1. Of the latter it is meant, where it is said, that the Lord will rebuke all the vngodly among men, as if it had beene said; he wil rebuke them to a perpetuall destruction, or poure out his furie vpon them. The doctrine here taught is: The day of Christs comming against his enemies will be intollerable and full of wrath. So the word sheweth whereby the Apostle doth expresse their intollerable iudgement to come. For, *he* saith, the *Lord, will rebuke*. Meaning, that in his iudgement of rebuke, h ewill reproue them by the booke of their own wicked hearts, which shall be

be so touched (as it were opened) euerie leafe of it, and worke in it, that all shall come forth, *Apoc.* 20.12. and they shall bee able to deny nothing, that shall bee obiected against them: and being thus laid open in their own consciences, he will presently execute his fierce anger vpon them by punishing them with hell fire. *Esay* the Prophet saith, speaking of the Lords comming to iudgment against vngodly men, that *he will stretch out his hand as one that swimmeth*; his meaning is, His iudgement shall so extend to them all, that no one shall escape it. *Esay* 25.11. Yea, as an ouerflowing riuer, so shall it be, and shall goe ouer all their bankes, and with such force break into their soules that they shall bee able no more to auoide this destruction of fire, then the old world could that of the floud. *Esay* 8.7.8. Now, will not this be an intollerable iudgement, that thus shal single out euery vngodly sinner, as it were by the Pole, to perishment? It shall not be auoided, and it cannot be abidden: so terrible to all the Lords

enemies,

enemies, shall the Lords comming be. But this is set downe more fully by Saint *Mathew*, where shewing how Christ, in his last iudgement, shall seperate his own people from strangers, as a Shepheard separateth the sheepe from the goates; he saith, he will call to saluation the righteous, whom (therefore) hee will set on the right hand of his fauour; but for the wicked, whom (therefore) he will set, as on his left hand, before the face of his rebuke in all their sinnes, hee will, in the chiding voice of that his last iudgement, send them from his own comfortable presence, to haue company with the Diuell & his Angels of darknes in the lowest hels. The words are: *Depart from me ye cursed into euerlasting fire, which is prepared for the Diuell and his Angels. Math.* 25. 41. One writing vpon these words, doth thus amplifie, As if the damned should say: Lord let vs be in thy presence, though vnworthy to sit downe vpon seates in thy kingdome. No, saith the Lord, but *depart from me*, that is, out of my sight

and

and preſence for euer. Yet, ſay the damned, if thou put vs out of thy ſight, *bleſſe vs before we goe. Gen.* 27.38. No, ſaith the Lord, but *depart yee curſed.* And muſt wee goe with a curſe, ſay the damned? yet ſend vs into ſome place of eaſe and comfort. No, ſaith the Lord, but *goe into a lake of fire.* Yet let this fire haue an end might the damned ſay, No ſaith the Lord, but *goe into euerlaſting fire.* If wee muſt depart into euerlaſting fire, might the damned ſay, yet, let vs haue ſome good company there. No, ſaith the Lord, but *goe into euerlaſting fire, which is prepared for the Diuell and his Angels,* hauing the Prince of Diuels for your King, and the reſt of the Diuels for your companions. And thus, after this ſecond *Noah,* hath bleſſed the ſeed of the righteous, as is ſaid before in this Chapter: *verſ.* 34. he will curſe all the *Chams* of the earth: *Gen.* 9.24. And now, that the bleſſing is paſt, which, not *Iacob* alone, but the ſeede of *Iacob* hath gotten; though they would ſay with *Eſau, yet bleſſe vs, euen*

vs

vs also, before we goe hence; they shal heare, not from *Isaac*, but from him that is iudge in the clouds, who hauing made an end of blessing, shall say: *Iacob haue I blessed, and hee shall be blessed*, the godly are with me, and shall euer remaine with mee, but for you the workers of iniquitie, *Depart from mee, I know you not. Gen.* 27. 30. 33. 38. *Mat.* 7. 23. It is a plague of all plagues, and the very bottome of the viall of Gods wrath, to bee separated from Christ. For, as in the presence of God is the fulnesse of all ioy: *Ps.* 16. 11. So to depart from the Lord, is the perfection of all miserie. *Absalon* could say; *Let mee see the Kings face, and if there bee any trespasse in mee, let him kill me. 2. Sa.* 14. 32. His meaning was, rather let me not liue, then liue in disgrace, an exile from my fathers court and fauour. And what will the wicked say, who must in this rebuke of their euerlasting banishment, from the face and saluation of Christ, *depart*, neuer to returne? And if the comming of the Sunne to a place, promise ioy, and the

the againe departing of it from the same place, cause sorrow and darkenesse: what ioy must needs be lacking, and sorrow abound, where the Sunne and God of saluation, shall neuer in the sunne-shine of his presence, bee seene any more? Where shall be no gleames of fauour, but darke tempests of iustice, raining snares vpon all the wofull inhabitants of the earth? And yet this punishment is not all, though insufferable. For, the damned *Cains* of hell, shall not onely haue this cursed marke set vpon them, to goe from the presence of the Lord; *Gen* 4.16. but shall dwell for euer in the Tophet of damnation, *Esay* 30.33. where besides their not endurable pain of losse, they shall haue inflicted vpon them paines of sense that are intolerable. For, spirituall Tophet is a place, wherin is fire, and much burning. Our ordinarie fire, the hottest we make, and greatest we kindle, is but as painted fire, to this fire indeede. Yet a man would not be in it, one quarter of an houre to gaine the world. How much

(then)

then and intolerably shall the wicked suffer, who shalbe tormented in this fierce fire, not a quarter of an houre or yeare only, but yeares vppon yeares, yea millions of yeares, world without end? or, if a little disease and that but in one part onely, so troubled vs lying vpon a soft bed: How shall we abide the rebuke of the Lord in all the parts of our body and tender powers of our mind, and not vppon our pallats of ease but beds of glowing fire? The rage of the fiercest enimy may be qualified, or if it might not, yet he shall perish, and his wrath with him. But in this large winepresse of the Lords indignation, the worme dieth not and Gods anger endureth for euer as himselfe is eternal. The couenant that God hath made with the day and night shall be broken. But his iudgment of rebuke is inuiolable. They, whom he condemneth shall bee euer damned, and whom he sendeth to hel, shall neuer returne.

Some doe (here) idly aske how fire can euer burne the flesh of the damned

and neuer consume it? To this I answere, materiall fire cannot, but this fire appointed so to doe by the power and will of the Creator, shall. The bush that *Moses* saw in the fire, burned and consumed not: *Exod.* 3. 2. And it is saide of the Salamander, that shee liueth in the fire and is not burnt. So why may not these bushes of the curse ordained to burning, and hellish Salamanders iudged to perpetuall fire be, day and night, tormented in a fornace of intollerable heat, and yet their flesh neuer be diminished, nor their bodie consumed in these flames?

Quest. Some are curious to know what manner fire that shall be, that is able to burne vpon, not the bodies onely, but soules of damned wretches? To this

Answ. curious question I only answere, God knoweth. And let vs, who haue the hope of the Saints, endeuour, rather neuer to feele it then to know it. For, as when a mans house is on fire, we stand not to enquire how it came, but doe our best to quench it: so, it should be our wisdome, hearing that the

Lord will rebuke the world with fire, and sinners with hell fire, rather to quench the matter of it in our so many increasings against God, by the meanes of sinne that dwelleth in vs, and to take from it the wood-pile that fedeth it, then curiously to dispute or search how fire can fasten vpon a spirituall substance and with what kind of burning. Thus haue we showed that the Lords comming, at the last day, shalbe a putting of the wicked fro God, and a putting of them into hell, where they shall be tormented day and night for euer: and that (therefore) it will be a day to all vngodly men of intolerable wrath from God, and vexation from the effects of his comming. The reasons. All things which (then) they shall see and feele shall be, if any thing may be terrible, most terrible. They shall see and feele sinne on their right hand, and Satan on their left: hell vnder their feet, and an angry Iudge about their head, the world full of destruction without, and a worme gnawing the heart within. Or, to speake,

Anſelme. as [b] one, (ſometimes) fearefully ſpake. Aboue them, ſhall be their Iudge offended with them for their wickednesse: beneath them, hell open and that burning furnace wide gaping to receiue them: on the right hand, their ſinnes accuſing them: on the left hand fierce diuels ready to execute this wrathfull ſentence of the Lords rebuke vpon them: within them, their conſcience gnawing: without them all damned ſoules bewailing: on euerie ſide, the world burning. Be not theſe ſights terrible? and will not theſe things worke terribly? Secondly, the *wrath of a Lyon is terrible. Am.* 3.8. what then, when the Lord ſhall roare from heauen, and giue forth his voice, and that a glorious voice? who will not (then) be afraid? or, if the wrath of a King, that is, if a Kings anger or fire, iuſt kindled, burne to death vpon the offendours: for *Salomon* ſaith, *The wrath of a King is as meſſengers of death. Prou.* 16.14, how terrible to eternall death, ſhall the Lords anger be, prouoked by ſinners? how inſufferable

ble to all those, who haue by rebellious wickednesse offended him? If the King passe sentence, who will denie execution? For, *where the word of the King is* (saith the Preacher) *there is power. Eccles.* 8. 4. And yet the King may command where the Subiect will not see done: as when *Saul* would haue put *Ionathan* to death, and the people would not *let him die.* 1. *Sam.* 14. 44. 45. But if God once passe sentence, who will stop it? nay, who will not be readie, both good and bad Angels, to execute it? If Gods wrath be to be feared in man: how fearefull is that wrath, in the God of wrath? *Dauid* saith, if his *wrath be kindled but a little, blessed are they that trust in him:* then, when it is all on fire, how miserable are they, who hauing trusted in themselues and prouoked him, can haue no hope from him, nor comfort from his comming? Thirdly, the signes that shall keepe company with, or be ioined to the comming of the sonne of man to iudgement; as the darkning of the Sunne and Moone, the roaring

of the Sea and waters, not by an ordinary but ſtrange vnquietneſſe, the failing of mens hearts, the generall palſey or ſhaking diſpoſition, that ſhall be in all the heauenly powers, which ſhall be ſo violent, and with ſuch perturbations of all lights and elements; that the ſtarres ſhall fall, that is, ſhall ſeeme to fall from heauen, and the ſigne of the Sonne of Man, which I take to be the burning of the high heauens and this lower earth, which, at the inſtant of his comming ſhall be ſet on fire; theſe and the like ſignes, (not of peace, but of warre to the world, and not of fauour, but of great wrath to ſinners) how can they but pierce with feare all ſuch as ſhal come before the Lord, in their ſinnes without repentance, at this day? If the winds keepe vs in ſome awe when they be high and loud, and if we feare the ſea when it is but a little mooued: if euerie ſudden noiſe and cracke at mignight fright vs, and if the thunder make vs afraid; what ſhall their feare be, and how great the confuſion of

their

their faces, who ſhall ſtand in no faith, and therefore with no boldneſſe before the Sonne of God, when all theſe matters of intolerable feare ſhall come together, and meete vpon the (then) firie ſtage of this world, and be ready to execute, in their fierceſt wrath and greateſt power, the law and will of their moſt excellent Creator againſt all faithleſſe reprobates? Fourthly, this will be a day, not of mercie, but of rebuke to all Gods enemies, and therefore intolerable to ſuch. For, if *the Lord doe ſtraitly marke what is done amiſſe, who ſhall abide it? Pſal.* 130 3.

An admonition, ſeeing it ſhall be thus to all the enemies of Chriſt, preſently to make our peace with *Him while we are in the way. Mat.* 5.25. Our Sauiour doth exhort all the faithfull to this wiſdome by the example of a King, going to warre, who being wiſe, conſidereth if hee be able with tenne thouſand, to meete him that commeth againſt him with twenty thouſand: or if he be not, *will ſend an ambaſſage, and* *Vſe* 1.

desire conditions of peace. Luc. 14.32. Haue we our ten thousands to incounter with Christ, who commeth, that is, will come with thousands of his Saints, to giue iudgement vpon all men? Surely, as the men of *Samaria* reasoned concerning *Iohn*; *two Kings could not stand before him, how then shal we stand? 2. King.* 10.4. so we may more truly and better say concerning Christ: not two Kings, but not all the Kings of the earth, though they banded themselues, and assembled in troupes against him, could (yet) euer preuaile, or stand before the fierce *wrath of his comming. Psal.* 2. 2. 4. 9. and shall we (poore wormes,) when Christ will come to rebuke sinners, thinke to abide or stand against the chiding voice of his iudgement, so intolerable and righteous? therefore yeeld we must, or be broken in peeces. Should we not therefore, while this King is (I cannot say a great way off, for he may be neerer then we are aware) but in his way yet toward vs by his singular patience, send forth an ambassage of humble suppli-

ſupplication and teares, and preſent amendment of life, deſiring peace and that he would not turne againſt vs, but to vs in mercy, that we may be ſaued? Therefore while our feet are at libertie, and before wee bee bound hand and foot, let vs runne the way of the Lords commandements: & while we haue tongues, and before we become ſpeechleſſe, *Mat.* 22. 12. let vs vſe our tongues well, and not ſuffer our mouthes to ſinne: and while we haue hands, and before our hands fall from our arme, and arme rot from our ſhoulder, let vs worke with our hands, the thing that is good, *Epheſ.* 4. 28. and procure things that bee honeſt in the ſight of all men: and while wee haue breath, & before God ſtop our breath, let breath and all praiſe the Lord: and while we haue eares, and before our eares, theſe daughters of ſinging, bee abaſed, *Eccleſ.* 12. 4. let vs lift vp our eares to the word, and not vnto vanitie. For, if (here) we ſtop our eares againſt the trumpet of the Goſpell, we ſhall heare to our griefe, the trumpet

of

of the laſt iudgement, which, whether wee ſleepe in the ayre, or fire, or ſea, or holes of the earth, will awake vs. Some, nay many, like ſome players at the game of cardes, who (though the night be farre ſpent) will not giue ouer till their candle faile them, will not leaue off to doe wickedly, till the candle, that *Iob* ſpeaketh of, bee put out. And ſome flatter themſelues with an imagination of a longer day then God hath ſet vnto them, or perhaps to the world, for the laſt houre thereof. But let ſuch know, that thogh the day of iudgement were far of, yet the day and houre of euery mans particular iudgement in death, cannot be; it being a common and true ſaying: to day a man, to morrow none. And for the day of the generall death of this languiſhing world, he that wiſely conſideroth the waines and declinings that haue been found in it within theſe few yeares, and (how like a woman with child, which hath many panges & fits before the throwes of her great labour come) it is now in paine till

it be deliuered, hauing much complained in those signes and alterations that are gone before: I say, hee that well obserueth, to the true purpose of his saluation, these & such like throws, or rather downe throwes of things, in the womb of this old and sickly world so neare to the trauell, and time of her appointed end by fire, cannot but say that it cannot continue long, and that the Lord will come shortly among vs. When wee see a man, in whose face wearing age hath many wrinckles, and deepe furrowes, we say, This man can not liue long: so when we see the furrowes of old age to appeare and bee manifest, in so many wastes and consumptions, as this feeble world is entred into, why doe we not see that the death of it is neare? More particularly and specially, as there is no greater signe that a man is drawing towards death, then that hee is alway catching at the sheetes and blankets, and alway snatching and pulling at somewhat: so, seeing that euerie one catcheth what hee can in this

griple

griple and couetous age, and seeing that there is so insatiable a minde of hauing, in all conditions and callings of people now, it is a sure signe to the heart of a wiseman, that this world is sicke vnto death, and so, as it cannot hold out long. And if there be no greater signe of death, then that the bodie is so cold, that no heate will come vnto it; surely the cold charitie of the world, mens no zeale to religion, our nullitie of faith, or poore growth in faith, insomuch as Sermons are seldom heard, or with small amendment, can not but testifie that the world it selfe came to be of no long life. And if so: should it not much concerne vs without putting off, presently to turne vnto God, presently to repent and beleeue the Gospell, and presently to enter into, and keepe the way of truth and vertue, which are so seldome birds in our dayes?

Vse 2. A terrour to all the enemies of Christ, who wil not haue him to raigne ouer them. For, now the Kings writs come forth for the execution of all vngodly

godly men, and of ſuch he will ſay, at his ſecond comming, *bring them hither, and ſlay them before mee. Luk.* 19.27. Then ſhall Kings be bound in chaines, and the Nobles (that would not be linked to Chriſt) in linkes of yron, till the appointed vengeance come. And when that time is come; the King will ſay: Executioners, doe your offices. Bind theſe Kings, and theſe great men: binde them hand and foote, that they may neither defend themſelues nor flye; and caſt them into vtter darkneſſe, that if they would flye, they may not know whether to flye in the darke. *Mat.* 22.13. They haue had their time, and this is mine. Men durſt not rebuke them, but I will rebuke them in iudgement. And not them onely, but all the vngodly of the earth. This is my great day, wherein I will burne with the fire of rebuke, and perpetuall torment, with the intolerable fire of hell all mine enemies. Thus Chriſt will rebuke all the vngodly among men, when hee ſendeth the damned to their owne place. At his comming, & when

he

hee shall put on these garments of rebuke, hee will sharpely reprove the world, with a fire burning before him? At mignight shal a cry be made by the voice of an Angell, and trumpet of God. Now, canst thou heare a sudden and long crie of fire, fire, at midnight, and not be afraid? Thou wilt be worse afraid, if the fire shall be in thine own house: and worse then that, if it shall burne in the timbet, and along the floore of thy bed chamber. But the vngodly shal suddenly and wofully heare a greater cry, and cry of greater feare. For, the fire of hell, and not the bare crie of fire, shall be in their eares, and begin to kindle in their bodies, at their first rising out of their graues. They shall see heauen and earth burning before their eyes, and the chambers of their graues all on a fire. They shall see the fire about them, and flames of euer-burning fire ready to enter into them, to torment them day and night. So terrible shall this day of rebuke be to sinners and vngodly men. And shall not the expectation of all this make the

Mat. 25. 6.

vn-

vnrighteous to melt with feare? If the downefall of two or three houſes can giue ſuch a cracke: what a terrible cracke and great burſt will the heauens, aire, ſea, and all the elements, with all the buildings and houſes of this large and great frame, make when they ſhall (all) runne togither like a ſcroule in the fire? Therefore, if wee would not haue this cry, at midnight to condemne vs, let vs now in this mid-day of the Goſpell, heare, to obedience, the cry of the word, that we may liue. If we would haue a comfortable riſing, let vs goe to our beds, that is graues, in the peace of faith and a good conſcience. And if we would not feare hereafter, let vs feare now; and now be Saints, if we meane to be as the Saints then, that is, at that great day of Chriſts comming. So much for the forme of the laſt iudgement, the perſons to whom it extendeth, follow.

All the vngodly among them, &c.] The perſons, who ſhall be rebuked in iudgement, are the *vngodlie*: yea, *all the vngodly*, none excepted. By this pro-

propertie of vngodlineſſe, and by theſe perſons who are called vngodly, the Apoſtle vnderſtandeth impenitent wickedneſſe, and the impenitent wicked againſt God, and the people of God, who ſhall riſe to damnation. Vngodlineſſe is a ſinne directly againſt God, and vngodly men are fighters againſt him. Either *their thoughts are, that their is no God. Pſ.* 10.4. or, if they beleeue a God, yet they denie his prouidence, and diſtinguiſh of his preſence: they make an idol of his mercy, and a ſport of his iuſtice. Or, if they confeſſe that God is Ruler, yet they will not confeſſe *his rule by his word. Iob* 21.14. nor worſhip him as he hath commanded, but as they (themſelues) thinke good. They neither pray for their neceſſities, nor *giue thanks for their receipts. Iob.* 21.15. They loue not the Lord, and they abhorre his inheritance: they make much of his enemies, and ſmite downe his people, liuing as if *there were no God, nor iudgement to come, Pſ.* 44.5. Theſe are vngodly men, and againſt theſe this iudgement of re-

rebuke is threatned. From whence we learne, That God will not iustifie the wicked, though he beare with them, nor count them innocent, though he suffer them long. When the Lord stood before *Moses*, and proclaimed his name before him, he speaketh of his mercie, grace, and slownes to wrath, yet with a reseruation and prouiso of taking his iustice vnto him when he seeth time: for, he addeth, that all this shall not make the wicked innocent, as if he had said, Indeed I am slow to anger, but iust in my anger, to all those, who shall abuse these graces of my patience, *mercie, and fauour to sinners. Exod.* 34, 6.7. When the haters of God, and they who cast his words behind them powred out themselues to all vngodlinesse, and vnrighteousnesse, the Lord held his tongue, that is, seemed not to dislike so great disorder, and excesse of wickednesse in vngodly men: therefore they imagine that he was like to them, and liked as sinne as well as they; that he toke pleasure in wickednesse, and would neuer

Doctr.

puniſh thoſe that did wickedly. But God aſſureth them that all is contrarie, telling them that he will reproue them as here, and draw forth his hand to puniſh them as in a day of rebuke, and make them aſhamed of all their ſinnes, that he will bring in order before them, and as they committed them before him, not ſparing any *Pſal.* 50. 21. The *ſinner* (ſaith *Salomon*) *doth euill an hundred times*: that is, makes no end, and keepes no meaſure, in ſinning, becauſe God prolongeth his daies, or, is patient, not cutting him off ſo ſoone as hee hath done wickedly. But though God beare neuer ſo long, preſume neuer ſo much, it ſhall not be well to him, or it ſhall be farre otherwiſe with him at the laſt. For, as the ſhadow that flyeth away, ſo ſhall hee poſt to his graue and his ſoule flye to deſtruction. *Eccleſ.* 8. 12. 13. The reaſons. If God ſhould euer iuſtifie the ſinner, it were either becauſe hee did want power to puniſh him, or iuſtice to puniſh ſinne. But neither is lacking

to

to God, who for power is almightie, and for zeale against sinne, *of pure eyes that cannot see euill. Habac.* 1. 13. That is, cannot abide it. Secondly, if God should beare euer with sinners; men would thinke that God delighted in them, or made some reckoning of them. The godly would be discouraged from doing good, and the wicked incouraged to doe euill. Thirdly, so, God should *condemne the generation of the righteous.* For, *he that iustifyeth the wicked condemneth the iust.* A man cannot take an euill mans part, but he must by taking part with the euil, take part against the good. *Esay* 5. 23. Fourthly, Gods law condemneth the wicked; Now shall his law condemne them: and will hee cleere them? Or shall his word send them to execution: and will hee saue them from the hand of the Executioner? Fiftly, this were to bring sin into credit. For, the Magistrat that wil not punish doth countenance sinne. And shall we think that hee who perfectly hateth euill, as good men hate it, but imperfectly, will

puniſh thoſe that did wickedly. But

though God beare neuer ſo long, preſume neuer ſo much, it ſhall not be well to him, or it ſhall be farre otherwiſe with him at the laſt. For, as the ſhadow that flyeth away, ſo ſhall hee poſt to his graue and his ſoule flye to deſtruction. *Eccleſ.* 8. 12. 13. The reaſons. If God ſhould euer iuſtifie the ſinner, it were either becauſe hee did want power to puniſh him, or iuſtice to puniſh ſinne. But neither is lacking

to God, who for power is almightie,
... against sinne, *of pure eyes*
... 3. That
... if God
... men
... hted in
... ning of
... scoura-
... wicked
... dly, so,
... *ation of*
... *youth the*
... A man
... t, but he
... uil, take
... y 5. 23.
... neth the
... wicked; Now shall his law condemne
them: and will hee cleere them? Or
shall his word send them to executi-
on: and will hee saue them from the
hand of the Executioner? Fiftly, this
were to bring sin into credit. For, the
Magistrat that wil not punish ... doth
countenance sinne. And shall we th... nk
that hee who perfectly hateth evill, a...
good men hate it, but imperfectly, will

PAGE.

grace either it or the doers of it? Lastly, the word euery way threatneth sinners: and therefore if God should for euer spare them, the word should not be true.

Vse 1. Will not God iustifie sinners? then, men must not, and good men will not. For this is a fault essentiall in the Diuell and his seede. But Gods children will striue to bee like God, and vnlike the Diuell. Of this somewhat was spoken before, the last doctrine but one, and third vse. And it would bee well considered of those flatterers who palpably iustifie the wicked, saying, they doe well when they doe euill, & that they offend pardonably, when their offence is intolerable. Magistrats also, that are too sparing to malefactors, are here admonished not to keep still in sheath the sword of punishment for euill deeds, which they should draw vpon offendours. For, this were to incourage, not to reforme them, or to de[illegible] the remedie, and let the disease [illegible]

Vse 2. An instruction to Christians, to de-

ny

ny vngodlineſſe, and to exerciſe themſelues vnto godlineſſe, and the duties thereof, that they may eſcape this ſentence of the rebuke of vngodly men. ſo much the *grace of God*, that (namely) *which hath appeared in our ſaluation, teacheth vs. Tit. 2. 11.* Where the Apoſtles meaning is, that we ſhould forbeare, not onely palpable Atheiſme, of an vngodly life in Chriſtianitie: and that we ſhould auoide not onely the vngodlineſſe of deſpiſing God openly, but the diſſembling vngodlineſſe of ſeruing him negligently. Some will beleeue that what God hath promiſed, in mercie to his people ſhall bee done, who will not beleeue that what the ſame God hath threatned in iuſtice, to ſinners, ſhall be performed. This is open vngodlineſſe. So, when we heare men ſay, it were no matter if there were on more going to [illegible] feeling there is no more following; this likewiſe) is a ſpeech of [illegible] For, did euer any grow [illegible] ting by the fire, or more [illegible] ting of good meate? Some will [illegible]

the word, who yet despise him that teacheth it. But how can this be lesse then a maine effect of vngodlinesse, seeing that he who despiseth the teacher, *despiseth God? Luc.* 10. 16. Some thinke if they frequent the assemblie with *those foolish virgins, that went out to meet the Bridegroom, Mat.* 25. 1, or if they be at Church, though they heare not at the Church, and come to praier, though careless how to pray, and receiue the Sacrament, though not Christ by faith in the Sacrament, that their comming hither, and being here is sufficient. But he that resteth in these formes, going no further, is an vngodly man. Some haue a forme of godlinesse and denie the power thereof, who weare Christ in their mouths, and haue not tasted of him in their hearts. Some haue a polygamie of husbands, their old husband the world is not dead, and they will be married to Christ, seruing God and ritches: or, they are not diuorced from the flesh, and they will marrie with the Spirit, seeming spirituall and seruing sinne. These and such like, are

the

the vngodly men, whom without repentance, God will iudge. It must be our care (therefore) not to walke in their waies, and to decline their paths. For, their waies are contrarie to wisdoms waies, of which it is said: *Her waies are waies of pleasure, and all her paths prosperity. Pro.* 3.17. Indeed, there is a way that seemeth right to a man, the issues wherof *are the waies of death. Prou.* 16. 25. And so, the broad and easie way to death and hell, seemeth to haue much pleasure in it in the conceipt of worldlings. But so many as feare the Lord, will refraine their foot from such waies. And, seeing they onely shall stand in iudgement who take hold of the waies of life, walking with God, *let vs keep the waies of iudgement, and walke vprightly, that the Lord may be our shield for euer. Prou.* 2.7.8.

A reproofe of the worlds errour, which thinketh that they onely are the happie men, who liue in all pleasures and peace here. But such (for the most part) *serue not the Lord Iesus but their owne bellies. Rom* 16.18. and *Vse.* 3.

are ſure to be damned; being as Oxen that are made fat in the beſt paſture, and therefore ready for the ſlaughter-houſe euery day. And is there any happineſſe in this, or matter that we ſhould *ennie*? Pſ. 37. 1. 2. Say, there were no *knots in their death.* Pſ. 73. 4. and that the web of their life ſhould runne in an euen threed without any breakings, concerning theſe outward things, euen from their cradles to their graues, (though this be rather in opinion ſo, then ſo indeed:) yet after this *commeth the iudgement. Eccleſ.* 11. 9; and when they come downe, who now are on horſebacke in their ruffe, againſt Chriſt and chriſtians, their fall ſhall be great; not to conuerſion with *Saul. Act.* 9. 4. 6. but into hell with all that forget God. God will rebuke them, and (ſuddenly) they ſhall be cut off in iudgement: *their beauty ſhall conſume when they goe from houſe to graue,* Pſ. 49. 14. Is there any happineſſe in this? or can a man be happie for this? And yet the life, that theſe wretched men haue here, is not altoge-

ther

ther ſo without twitches of ſorrow, as we thinke. For, when we ſuppoſe them moſt happie in their goods, and moſt pleaſant in their daies, perhaps euen then, there is a moſt bitter remembrance of death within. Euen, in laughing (ſaith *Salomon* ſpeaking of the wicked) *the heart is ſorrowfull.* Prou. 14. 13. His meaning is, when you thinke them moſt merrie and paſt bitternes, there are gripes of feare in their pleaſures, and ſorrow of heart in all their mirth. Faine would they caſt out feare, ſometime with one paſtime, ſometme with another: but it will not goe out; and though they would caſt it out as out of a Cannon, it will returne to vexe them. Thus *there is no peace to the wicked.* *Eſa.* 57. 21. nor ſound ioy in the wicked, and what is it (then) that we thinke to be ſo full of pleaſure in a life ſo vnpleaſant, tormented with the guilt of an euill conſcience, that like an vlcer in the body, will put thoſe to great anguiſh that are purſued of it in the middes of their feaſting, and not ceaſe to torment

them

them day and night, though wrapped vpwith neuer ſo great brauery? But, this is the very caſe of ſome of thoſe whoſe life we thinke to be ſo happie, and condition of life ſo without knot. So much for the perſons that ſhall be rebuked; the things, for which, follow.

Of all their wicked deeds which they haue vngodlily committed.] The matters about which the ſeſſions of the laſt day ſhall be holden, by Chriſt with all wicked ſinners, concerne their deeds and ſpeeches, according to which, or the euidence of which, they ſhall be reproued of him at his comming. Their deeds are to be ſaid vngodlily committed, that is, done againſt the law of God, in the firſt and ſecond table. For, euery ſinne (though it be done directly againſt man) yet hath a kind of defect, and withdrawing from God. And for the manner of committing them: it is not ſaid that they were ſinnes of infirmitie or accident, but ſinnes done after an vngodly manner, or, to render it by the aduerbe,

aduerbe, as here, vngodlily, or ſinnes, not weakely, but wickedlie committed, and not vpon occaſion but of purpoſe: that is, from an vnrepentant heart, and mind addicted to vngodlineſſe. The Apoſtles meaning is, that they doe not euill vnwillingly but gladly, nor againſt their mind, but purpoſely, nor ſometimes of weakneſſe, but continuallie, or, that they are of the occupation of ſinne, and follow it, as men doe their trades; and for this, they ſhall bee rebuked to damnation. The doctrine here taught is, That not ſimply the committing of vngodlineſſe, but the committing of ſinne vngodlily, bringeth death: not our being in ſinne, but our trading in it, will condemne vs. Indeed, to commit a ſinne deſerueth death, but to lie in ſinne, bringeth it. So the Apoſtle *Iohn* is to be vnderſtood when he ſaith: *He that committeth ſinne is of the Diuell.* 1. *Ioh.* 3. 8. For, his meaning is, he, who giueth himſelfe ouer to ſinne, in whom Chriſt neuer deſtroied ſinne, cannot be the child *Doct.* 1.

child of God, but of the Diuell, not child of ſaluation, but of death. Sinne deſtroied not *Dauid*, for he repented of it: but ſinne deſtroied *Saul*, for he would not leaue it to the day of his death. If *Iudas* had repented for betraying of Chriſt, as *Peter* did repent for denying of Chriſt, *Iudas* had not periſhed more then did *Peter*. *Iudas* did caſt to doe euill, *Peter* was circumuented: therefore *Peter* obtained mercie, *Iudas* died in his ſinne. Sin therefore doth not principally or ſo much condemn a wicked perſon, as his impenitencie in ſinning, a greedineſſe to commit ſinne. For, a man may haue an infirmitie, and not die of it; and regenerate man may commit ſome ſinnes, and not be damned for them. Elſe why came Chriſt? Was it not to ſaue ſinners, that is, repentant ſinners? 1. *Tim.* 1. 15. I ſpeake not this, as if ſinnes of infirmitie did deſerue pardon. For, I haue ſaid that euerie ſinne (both of infirmitie and other) deſerueth death. Yea, ſinnes of infirmitie in Gods children, deſerue

death,

death, and are ſinnes : but, by grace, they looſe their power and condemnation, *Rom.* 8. 1. and ſo are, as they are accounted, not ſinnes vnto death, but ſinnes that ſhall not bee condemned, and his ſinnes who ſhall not die. The reaſons; All are ſinners in *Adam*, and all haue ſinne in them, that came from *Adam*: and therefore if ſinne (ſimply) ſhould condemne a man, no man ſhould be ſaued. Secondly, a man may commit ſinne, as the Apoſtle did, who ſaid: *the euill that I would not doe, that I doe. Rom.* 7. 19. But ſinne ſo committed is couered in mercie, that is, is accounted none: or is not imputed, that is, ſtandeth not vpon the booke, and ſo goeth for no debt, and is made, by remiſſion, no ſinne. and if no ſinne, by account, then none to condemnation. Further, wee are that in account that we are in affection: and hee is no ſinner, who ſtriueth to be none. Now, if no ſinner in account, then no ſinner vnto death. But it is ſo, with all Gods children, who are in ſinne, as a Malefactor in priſon, that would gladly go

out

out and cannot, that is, though they doe euill, they would & with all their hearts, would doe otherwise: and therfore in some, sinne doth not condemn, which in others, sinning vngodlily, that is, willingly, wilfully, & ordinarily, is to condemnation. Thirdly, when Gods children fall out with their sinnes, which they euer doe, and doe by true repentance, God comes in with them: being in with them, they are no longer accounted enemies by him, but friends, and so their sinnes cannot hurt them. For, *who shall lay any thing to the charge of Gods chosen? Rom.* 8. 33. That is, who shall obiect any thing against them that shall bee able to condemne them, or harme them? But this should not be, if the committing of sinne simply, should bring death.

Vse 1. The vse of this point teacheth vs to distinguish betweene sinners, and to put difference, in sinnes committed by Gods elect and reprobates. For, the sinnes of Gods children are sinnes of infirmitie; so are not the sinnes of the

the wicked that bring death; and sinnes of infirmitie befall not graceleſſe ſinners. The ordinarie drunkard, though hee call his ſinne of drunkennes his infirmitie, yet is it his inexcuſable ſinne. And large couetouſneſſe is not an infirmitie, but ſinne of idolatry in thoſe that commit it. Raigning anger is a great iniquitie: ſo is the cuſtome of ſwearing. Buyers and ſellers, who trade with lying, as they doe with wares, are obdurate ſinners, not ſinners of infirmitie. And they who ſo offend, let them repent quickly, or they ſhall beare their condemnation, whoſoeuer they be. Gods children may fall into ſome of theſe ſinnes, or all; yet, though they fall into them by infirmitie, they riſe vp from them by repentance; but the wicked fall into them, and lie in them, and loue them. Againe, the ſinne of wantonneſſe is couered by ſinners with a cloke of naturall infirmitie, and the wicked lend a figge leafe of excuſe to prankes of vanitie in ſtriplings and yong men. But the godly ſay with *Dauid*, *Lord remember*

*ber not the dayes of my youth. Pſal.*25. and the ſinnes of my youth, they call not infirmities, but rebellions. If yong men dance, and celt, and ryot, and poure out themſelues to all exceſſe, not onely on common dayes, but on the Lords day; cockering parents, and carnall maſters will iuſtifie all the profuſe wickedneſſe and ſay, Youth muſt haue a time. But godly parents, will ſacrifice care for their children, with *Iob*, in ſuch a caſe: *Iob* 1.5. and religious maſters ſay for themſelues & their ſeruants, with *Ioſua* in a like matter: *I, and my houſe will ſerue the Lord. Ioſ.* 24.15. And if any ſuch wickedneſſe be committed by their children, or any in their houſe, they wil not beare it with the vngodly, but bee againſt it with *Dauid*, *Pſal.* 101.3.4.5.8. and proteſt againſt the doers of it with *Nehemiah*. *Neh.* 13.21. So for miſpending of time: The wicked iuſtifie that vnthriftineſſe, the godly bewaile their loſſe of precious time. The wicked ſay, how ſhall we paſſe the time? They caſt to doe euill: the godly ſay, let vs redeeme the time,

time, they are sorrie for the losse, and confesse it. And thus great difference is to be put betweene the fals of Gods children, and the breake neckes of the wicked, who fall into death.

A comfort to repentant sinners. For though their sinnes haue hurt them, their repentance may heale them. *Ier.* 18 8. Though they haue beene great sinners, as *Saul* and *Manasses* were: Yet if they bee repentant sinners, neither they nor their sinnes can change the new testament, that God will be mercifull to their sinnes, and blot out all their transgressions. Though their sinnes were many: the matter is not how many their sinnes are, but how penitent they be that are sinners; and the more they are, the greater is his mercie who hath forgiuen them. But is this for the worke of repentance? No, but because the repentant soule doth by faith apprehend Christ in his promises, and beleeue that vpon his true conuersion or comming home, God will receiue him, and the father welcome home his straying sonne. *Vse 2.*

Queſt. *Luk* 15.20.22.23. Some will ſay: My
Anſw. ſinnes were committed vngodlily, and
with purpoſe of heart. Say they were
ſo: now that you are ſorie for them,
it is not iudged ſo: and your merci-
full God will take you as you are, not
as you haue beene. A repentant ſinner
you are: and as a repentant ſinner, you
ſhall haue mercie at Gods hands. One-
ly look that your repentance be ſound;
ſo you may haue confidence for par-
don, that *God will bee mercifull to your vnrighteouſneſſe, and forgiue you your ſinnes. Ezech.* 18.21.22.23.32. *Luc.* 17.
4. Though your conſcience be full of
wounds, the Lord who is your Surge-
on, hath plaiſter inough of his tender
mercie and long compaſsions to heale
them. Though the debts you owe bee
great ſummes, Gods mercie is not
ſtinted to any number, and he that is
infinite in his pardons, will as ſoone,
and doth as graciouſly pardon many
as few ſinnes; yea, when the ſumme of
them is growne to a great reckoning,
and maine totall. And though, like a
wretched ſubiect, you haue raiſed a-

gainſt

gainſt Chriſt many commotions in his owne kingdome, yet the King of the Kings of Iſrael, is a merciſull King; and when you come to him with true ſubmiſsion, as *Benhadads* ſeruants did to the King of Iſrael, with ſignes of ſubmiſsion. 1. *King.* 20. 31. 32. he will be as readie to grant your pardon, as you to aske it.

Of all their vngodly deedes, &c.] Secondly, where the vngodly ſhall be called to their anſwere for all that they haue done, we learne that all the deeds of the wicked ſhall be rebuked to damnation. So ſaith the Apoſtle S. *Paul*, where he ſheweth, that in the day of wrath, *the wicked ſhall be rewarded according to their deeds*: meaning by *their deeds, their euill deeds. Rom.* 2. 5. 6. 8. And the ſame Apoſtle ſaith: *we ſhall receiue, according to that wee haue done*; the godly for the good they haue done in Chriſt, the wicked (out of Chriſt) for the *euill they haue done in their owne bodie.* 2. *Cor.* 5. 10. And S. *Mathew* the Euangeliſt ſaith as much, where, ſpeaking of the comming of

the Sonne of Man, he ſaith: *when the Sonne of Man commeth in his glorie, he ſhall giue to euerie man according to his deedes.* His meaning is, the godly ſhall beare vnto iudgement the good deeds of Chriſt, imputed to them, and the wicked bring into iudgement the bad deedes of ſinne, properly *theirs. Math.* 16.27. The like we read in the booke of the *Reuelation*, or rather the ſame, where it is ſaid, that *all the dead ſhall be iudged according to their works.* The good, for Chriſts righteouſneſſe, and by it, ſhall liue: the wicked ſhall be damned for their *owne vnrighteouſneſſe. Apoc.* 20.11.12. But ſome may ſay: if euill deeds deſerue damnation, why ſhould not good deeds merit life?

Queſt.

Anſw. I anſwere. It followeth not, ſeeing that (here) good and bad workes cannot be oppoſed directly. For, our good workes are imperfitly and faultily good, but our bad deeds are perfitly naught: our good deedes are Chriſts in vs, our bad are our owne and Satans: our bad deeds, becauſe perfectly bad, iuſtly deſerue hell, our

good,

good, becauſe ſo mixed with infirmities, cannot merit heauen. And now, that bad deedes ſhall be rebuked in iudgement, may further appeare by the reaſons which follow. As (firſt:) The deeds of the wicked more harme the Church, then words doe, or thoughts can: but words and thoughts ſhall be iudged, therefore deeds much more: els why doth Chriſt ſay, that *God will auenge his elect that crie day and night vnto him? Luc.* 18. 7. Secondly, *theſe things ſaith Amen*; now, if *Amen ſay it*, the ſame *Amen*, *who is faithfull, will doe it. Apoc.* 3. 14. *Amen* hath ſaid by his Seruants and in the Scriptures, that *he will bring euery work vnto iudgement. Eccleſ.* 12. 14. And therefore euerie vngodly worke, & deed of euery vngodly man ſhall be iudged. Thirdly, for this cauſe (as hath been ſaid) the Lord will ſtretch out his hand, in the rebuke of the vngodly, as one that ſwimmeth ſpreadeth his armes abroad to encloſe all before him. The meaning is: God will encloſe ſo in the fadome of his ſecond

comming euery work of wicked man, that no one ſhall eſcape the *ſeuerity of his throne. Eſa.25.11.* Fourthly, if any wicked worke ſhould not be iudged, it were either becauſe God could not, and then were he not almighty ; or would not iudge it, and then ſhould he looſe his righteouſneſſe. But *none can ſtand before his great power. Ier 49. 19.* And *he that is Iudge of the world wil iudge it with righteouſneſſe. Pſal.98.9.*

Vſe. 1. An inſtruction to doe good deeds, ſeeing bad deeds ſhall be iudged to hell. For, though good deeds may not ſit in the chaire of merit, yet we muſt giue them their proper place, They are not merits of eternall life, yet they muſt be witneſſes of our being in Chriſt. Good workes cannot ſaue vs : and yet if we doe not good workes, we cannot be ſaued. I ſpeake according to the ordinary rule, and of perſons able to doe good workes: not of infants, nor what God doth extraordinarily, as when he ſaued the confeſſing thiefe at the laſt houre : and yet he not onely had faith but ſhewed it

by

by diuers teſtimonies and effects of grace. *Luc.*23.40.41.42. Therefore, though good workes cannot ſaue vs, yet bad workes and the want of good, may damne vs. They be euidences of our ſaluation, though not cauſes. As (therefore) he who holdeth a peece of land, holdeth it by his euidence, his euidence was not that that procured it, but his mony : ſo the good euidence of our ſaluation, is in our ſanctified liues, the cauſe of it in Chriſts merits, no other coine, either of gold or ſiluer, could purchaſe it at the hands of Gods iuſtice; *in our redemption.* 1.*Pet.* 1.18. wherefore, as S. *Iames* ſaith : *If thou haſt faith, ſhew it by thy workes. Iam.*2. 18. ſo with the Apoſtle S.*Iames* I ſay : If thou haſt this hope, let me ſee it in that euidence of thy good conuerſation in Chriſt.

A terrour to all the perſecutors of Gods Church and people, who driue from their paſtures, and ſend to the ſlaughter-houſe, the harmeleſſe lambes of Chriſts fold. For, Chriſt will come to iudgement againſt all thoſe who, *Vſe.*2.

in ſuch manner and ſo cruelly, ſmite their fellowes with impriſonment and death. *Math.* 24.49. And, *the beaſt and falſe Prophet ſhall bee caſt into the lake of fire and brimſtone, there to be tormented day and night for euermore. Apoc.* 20. 10. Men may not iudge the Antichriſt of the Weſt though he doe neuer ſo badly, yet God will iudge him. And ſuch portion ſhall they haue from the Lord; euery one that ſmiteth downe his people, and vexeth his heritage. So much for the firſt of thoſe things for which the wicked ſhall be rebuked, the ſecond followeth.

And of all their cruell ſpeakings which wicked ſinners haue ſpoken againſt him.] The laſt of thoſe things, whereof the vngodly ſhall be iudged, is their cruell ſpeakings, that is words proceeding from a cruell minde in all vngodly and railing tongues of euill men. For, men ſhall receiue according to that which is done in the bodie, or any part of the bodie, whether hands or tongue. 2. *Cor.* 5. 10. The doctrine from hence is: The wicked ſhall not onely

Doctr.

anſwere

anſwere for their euill deedes, but for their bad tongues. So ſaith our Sauiour Chriſt. *By thy words*, to wit, if they be gracious, *thou ſhalt be iuſtified*: and *by thy words*, if they bee wicked, *thou ſhalt be condemned*. *Math.* 12.37. *Salomon* did confeſſe as much, when hee ſaid, that *death and life are in the power of the tongue*. *Prou.* 18. 21. as if he had ſaid, as a man ordereth his tongue well or ill, ſo ſhall hee receiue his ſentence from the throne that iudgeth right, either vnto death or life. And hee (further ſaith; *He that keepeth his mouth*, his meaning is, is conſiderate or wiſe in the words of his mouth, ſpeaking but when hee ought, and what hee ſhould, keepeth his life, that is, prouideth well for his ſaluation hereafter: as contrarily, he that is careleſſe of his tongue, or cruell in talke, ſhall come to deſtruction. *Prou.* 13. 3. The Prophet *Dauid* ſaith: *hee that deſireth life, and loueth good dayes, let him keepe his tongue from euill*. *Pſal.* 34. 12. 13. Then, they who keepe not there tongue, ſhal neither ſee life, nor the good dayes of

life

life, but inherit the euill that they haue paid for with their bad tongues. And Saint *Iames* saith, that a fierie tongue shall haue a fierie doome. *Iam.*3.6. For as it hath done, so God will doe vnto it. *Iudg.*1.7. And, it is iust, that, that which hath set on fire the course of nature, should (it selfe) be set on fire, by the curse of God. The reasons. If (as we heard) sentence must be giuen for euerie thing that is done in the bodie, then for words which are vttered by the tongue, a part of the body. 2. *Cor.*5.10. Secondly, the mouth is the sin-hole of the vncleane heart, for out *of the aboundance of the heart the mouth speaketh. Mat.* 12.34. And what is due to the one, is payable to the other. If the one deserue iudgmēt, both deserue it, and if one be punishable, both are. Thirdly, cruell tongues are compared to sharp arrowes, and coles of Iuniper, to shew, that as arrowes sent out of a bow, by the hand of a strong man, flye with great force and violence, and as Iuniper-coles are not onely very hot, but doe long continue so. So cruell words

words forced out of an euill heart, and wicked ſpeeches fired by the malice of a ſpitefull ſoule, doe not only pierce violently through the name of the innocent; but leaue a long and incurable wound in it after the blow giuen. And doe not ſuch tongues deſerue to be rebuked in iudgement? *Pſal.* 120. 4. Yea ſurely; And therefore among the rabble of reprobates, ſpoken off. 1. *Cor.* 6. 10, railing perſons, and railing tongues are in the number.

But ſhall cruell ſpeeches and ſpeakers be iudged to condemnation? It ſhall be (then) an admonition to the godly, patiently to ſuffer the reuilings of men, and not to render euill for euill, one euill word for another. *Rom.* 12. 17. Some giue reproch for reproch, as if they would fight againſt an iniury, not with the weapons of Chriſt, *who being reuiled, reuiled not againe*, 1. *Pet.* 2. 23. But with the Diuels weapons of impatiencie and reuenge. The Prophet ſaith, *his enemies laid a ſnare for him.* *Pſal.* 119. 110. Did hee (therefore) lay another for them? No, hee *Vſe* 1.

he would not ſhoote with Satan in his own bow, recompencing ſin with ſin, but ſtuck to the word, committing all to him who ſaith; *Vengeance is mine & I will repay*: *Heb.*10.30. *Rom.*12.19. This is written for our learning: and therfore ſeeing that the reuiling tong ſhall be brought into iudgement, let the Lord iudge it, let not vs iudge it before the time. And as our Sauiour ſaith: *reſiſt not euill. Mat.* 5.39; So let vs bee ſo farre from fighting with the wicked at their owne weapons, auenging our ſelues, that we be ready rather to ſuffer two wrongs then to reuenge one. *ver.*39.40.41. *Danids* example is notable in this caſe: who, when *Shemei* that Cur-dog ſnarles fiercely at him, being then King, would ſuffer nothing to be done vnto him for it, but with remembrance of his owne ſinne and wicked ſonne, ſuffered him to goe on, leauing him to a higher Iudge. 2. *Sam.*16.5.6.7.8.9.1.11.12.

Vſe 2. An inſtruction to looke carefully to the good ordering of our tongues, ſeeing wee muſt bee brought to our account

count for ſpeeches, as well as for deeds. Saint *Iames* ſaith, *be ſlow to ſpeak, and ſlow to wrath. Iam.* 1. 19. As if hee ſhould haue ſaid: If thou bee of an haſtie minde, keepe thy tongue long in thy mouth, the ſcabbard thereof; and draw not that ſword haſtily, ſo ſhalt thou neither prouoke ſo much, nor be prouoked ſo ſoone. *Salomon* the Preacher giueth like good counſell, bidding a Chriſtian not to be raſh with his mouth, *Eccleſ.* 5. 1. His meaning is, the Tongue is an edge toole that will cut where it ſhould not, if we handle it raſhly, and nimble, and light tongues cannot but doe much harme: and therfore we muſt keep the tongue in the ſheath, if we would not be cruell ſpeakers, and ſuch as muſt come to our anſwere for bloud. *Set a watch before my mouth, and keepe the doore of my lips*, was *Danids* prayer, and muſt bee our practiſe. *Pſal.* 141. 3. And why did the Prophet pray the Lord (ſo earneſtly) to ſet his watch at the gate of his lippes, but becauſe he knew wel that without Gods watch ouer his words, they wold

rather

rather purſue miſchiefe, then follow peace. And ſhold we not fear more then he to let our tongues goe at ſuch liberty without a keeper and watch man, being nothing ſo able to guide them as he was? This would be conſidered of thoſe who turne their tongues looſe, and giue them leaue to vtter whatſoeuer the luſts or malice of their heart can inuent. For, lewd words do not only worke on themſelues, but on thoſe that heare them; on themſelues to deſtruction, and on their hearers to infection: and malicious tongues doe not onely deſtroy the ſoule that vſeth them, but wound the innocent name of thoſe againſt whom they are bent and vſed. So, they are to giue a double account for their wicked ſpeeches: one for hurting themſelues, another for harming their brethren. So much for the laſt of thoſe things that are to be iudged; which is further amplified: and that by two properties, as firſt, that thoſe ſpeakings are cruell, and ſecondly that they are ſpoken againſt Chriſt.

Cruell ſpeakings, &c.] The ſpeakings of

of the wicked are ſaid to be cruell ſpeakings, becauſe, by them, they cruelly raged againſt the righteous, and, after a ſort, drew blood from them in the point of their credit, and (ſometime) in the caſe of their life, bitterly accuſing or tauntinglie mocking them. And now where theſe things are ſtiled, with the name of crueltie, The doctrine is; That the ſcornes and reuilings of the wicked, incident to Gods children, are perſecutions. Among the grieuous trials of the Saints, this, that *they were tried by mockings*, was reckoned one. *Hebr.* 11.36. And thus was *Iſaac* perſecuted by ſcoffing *Iſmael*. *Moſes* ſaith no more but that *Sarah ſaw the ſonne of the Egyptian, mocking her ſonne. Gen.* 21.9. yet, S *Paul* ſpeaking to that point, ſaith, *He perſecuted him. Gal.* 4.29. Saint *Pauls* meaning is, that ſcoffes and girds at men for good waies, are ſore afflictions and the point of cruelty at their heart. It was not the leaſt part of Chriſts ſuffering, that the inſtruments of his death and many limmes of the Diuell ſo deſpite- *Doctr.*

ſpitefully wagged their heads at him in great diſdaine: and that they ſpate upon him, and ſpake vnto him ſo diſgracefully and ſo cruelly, ſaying: *Thou that deſtroieſt the temple and buildeſt it in three daies, ſaue thy ſelfe, &c. Math.* 27. 40. A great portion of the cup of his bitter Paſſion conſiſted in this, that hee was mocked for his confidence in God. For, they ſaid: *He truſteth in God, let him deliuer him now, if he will haue him. Pſal.* 22.8. *Math.* 27. 43. The reaſons. Firſt, it is a degree of murder thus to ſpeake. *Math* 5. 22. For, to ſpeake cruelly, is to ſpeake wrathfully, with deſpiteſull tongues and goomes in blood. Secondly, ſuch ſpeeches proceed from a contempt of the grace of God in thoſe who ſo ſuffer. And it greeueth them more, and they ſet it more to heart that God is contemned, then if themſeles were to ſuffer reproch and contempt, yea loſſe of their goods, and that, which is dearer to them, their life. *Hebr.* 10.33.34 *Act.* 20. 23.24 Laſtly, that which ſauoureth of cruelty

muſt

must needs be an affliction. But cruel speakings are such, for they are cast vpon the righteous with terrible indignities, and therefore cruell speakings are afflictions.

First, this doctrine doth teach vs to feare to be scorners of our brethren, as we would be afraid to be persecutors of them. The practise of godlinesse which standeth by the law of God, and the good lawes of this land, is called Puritanisme, and the professours of it, in a by-name, Puritans. But let such reprochers of the good way of the Lord in their fellow-christians, bewaile such cruell speeches, least, proceeding so to doe, the Lord rebuke them at his comming. And for the Papists, whose bitter railings we haue heard, and rancor against the truth of Christ we know: let them learne here that they are right *Ismaelites*, and therfore bound ouer to condemnation for their cruell speakings against Christ, and the Church of Christ. Like iudgement is to be giuen of all filthy speeches of vncleane Sodomites, *Vse 1.*

which gall the ſimplicitie and very ſoules of the righteous.

Vſe 2. Secondly, true chriſtians here learne to prepare for, & to bear the ſcourge of tongues. For among other perſecutions that they muſt looke for, perſecution by euill tongues, is one, *The Diſciple is not aboue his Maſter. Math.* 10. 24. Thus men dealt with Chriſt: and they muſt expect accordingly, to ſuffer, that are in Chriſt It is our Maſters reproch, and we muſt beare it. *Hebr.* 13. 13. or (properly) our own reproch, and good reaſon wee ſhould beare it. So much for the firſt propertie of the wicked, the ſecond amplified propertie, followeth.

Which wicked ſinners haue ſpoken againſt him.] That which was ſpoken againſt the godly is (here) ſaid to bee ſpoken againſt Chriſt: For hee taketh the iniuries of his Saints, to bee iniuries done vnto himſelf: they that deale deſpiteſully with them, deale contemptuouſly with him. The point

Doctr. taught is: Whatſoeuer is ſpoken or practiſed againſt the godly for their righ-

righteousnesse is esteemed as spoken, and done vnto Christ, for whose sake and cause they so suffer. The people had cast off *Samuel* whom God had chosen. Therefore the Lord counted himselfe despised, because they had despised him whom he had chosen. 1. *Sam.* 8. 7. *Saul* persecuted the church, and Christ saith, *I am Iesus whom thou persecutest*: to wit, not in my person, but in the church my members. *Act.* 9. 4.5. Also, concerning his Disciples Christ saith, and concerning all the godly in them: *He that despiseth you, despiseth me. Luc.* 10. 16. The reasons; That which is done against the bodie, concerneth the head, but Christ is the head of his church, and the church is his bodie. *Ephes.* 1. 22. 23. And therefore what is done against the Church, is done against Christ. Secondly, It is not we that are hated, but the cause of Christ in vs when we suffer for righteousnesse. And will not he reuenge his owne abuse, and defend his own glorie? He that spurneth against his truth, sputneth against him. And shall not the

Lord turne to confusion all his despisers.

Vse 1. A terrour to those who reproch a good man for his goodnesse, and a religious man for the truth. For the Lord will procrede against such, not onely for their iniury to man, but for their blasphemie to God. So they that smite his seruants, shall be as they that smite himselfe. For, as hee that beateth a mans seruant, abuseth the master: So he persecuteth Christ, that vexeth his seruants. *Pharao, Saul, Senacherib, Herod* and others, found the truth of this in their fearefull destruction, because (like desperate wretches) they fought against God, in his Saints.

Vse. 2. A comfort to those who defend a good cause. For, they stand not alone, but hee standeth with them who is stronger then all men. And, *if God be on our side, who can bee against vs. Rom.* 8.31. If wee haue such a cause as *Hezekiah* had, we may say with like confidence as *Hezekiah* did: *there be moe with vs, then are with them.* 2. *Chron.* 32.7. 2. *King.* 6.16. *Dauids* cause, was

the

the Lords: and hee found that God would bee neare to auouch his owne truth in the middes of his enemies. Therefore was hee deliuered from the battell that was against him; for many were with him. *Psal.* 55. 18. To conclude therefore, let vs prouide our selues of a good cause: and wee shall be sure of a strong helper: Let vs reuerence the godly, and honour the Lord: and we shall stand inuincible in all oppositions, or as mount Sion that cannot bee remoued, but remaineth for euer. *Psal.* 125, 1. Our death shall bee comfortable, and our iudgement without rebuke: wee shall benefit Christs church, & haue praise of God; to whom, Father, Sonne, and holy Ghost, three persons, and one immortall and onely wise God, be rendred all glorie, power and thanksgiuing now and euer.

Amen.

All glorie to God.

FINIS.

POINTS
of instuction for
the ignorant:

With

An examination be-
fore our comming to
the LORDS TABLE:

And

A short direction for
spending of time
well.

LONDON,
Printed by *William Hall*, for
Francis Burton, and are to be sold
at his Shop in *Paules Church-yard*,
at the signe of the *Greene*
Dragon. 1613.

TO THE Christian Reader,

the ſauing knowledge of that truth which is according to godlineſſe. *Tit. 1. 1.*

(***)

CHriſtian Reader: this ſhort Catechiſme, thus gathered and ſet downe for the helpe of the ignorant, cannot bee called new, but renewed for their ſakes. For, I may ſay in this caſe as Salomon *in his* Eccleſiaſtes, *ſaid in a like caſe:* What is that that hath beene? that that ſhall be. And what is that that hath beene done? that that ſhall be done: and there is no new thing vn- *Eccleſ. 1. 9.*

der the Sunne. *The portion of meate which is heere offered to the taſte of the ſimple, is no other then that which he hath already taſted of, if he haue taſted any thing of the things of God: and it is but the ſubſtance of other Catechiſmes ſet before him in another kinde of ſeruice, that is, with ſome difference of Cookery and dreſsing. which, (conſidering our too great diſtaſte with one kinde of meate, though neuer ſo wholſome, if wee be continuallie fedde with it without diuerſitie) may not be without ſome good vſe, at leaſt for ſome ſhort time. For, the affections of men ſtand no leſſe diuerſly affected towards the variety of Gods gifts, in deliuering one and the ſame matter, then doth the ſtomacke towards the dreſsing of one and the ſame kinde of meate in a diuers maner, by ſome alteration of forme and*

and manner of doing it. And yet it is no part of my meaning to hold vp the market of nouelty by any such ey-seruice as tendeth rather to tikle the eare then to satisfie the sounder iudgement: or to say any thing for those who make books like to the apparell which they weare, and fashions that they are weary of, when a newer comes. Onlie, hauing taught these Principles (most of them) to a few priuately; and finding it more easie to print them then to write them, for the surer keeping of them in their memories, who had learned them, and the good of some abroad that desired them; I was not vnwilling thus to giue them content by the benefit of the Presse and of Printing. Neither haue I done this for any want: for there is store of Catechismes abroad: to which this worme of mine, is no

way comparable: and God hath dealt mercifully with our age for the meanes of knowledge; but we famish spiritually at the full measure of these meanes, either by not using them at all, or not as wee should. This mite of instructions I could haue made much larger but that I considered in my Cruse of
2. King. 4. 4. 6. *store the vessels that I had to fill, which could not well receiue more, and so left pouring, as I perceiued their filling. Accept therefore (Reader) what is heere offered to thy gentlenesse, and take it in as good part as it is meant vnto thee. And so, I commend thee and thy growth in godlinesse to the grace and assistance of Al-mighty God: and rest,*

Thine in all Christian
good will:

ROBERT HORN.

POINTS of instuction for *the ignorant.*

* * *

What is true happineſſe?

To know God, and to know my ſelfe. *Ioh.17.3. Ier.9. 24. Luk 15.17.*

Can you knowe God?

Not ſo plainely and fully heere as wee ſhall heereafter, by face; but as hee hath reuealed himſelfe vnto vs. *Exod 33.20. 1.Cor.13.12*

How is that?

By his workes without vs and within vs: and by ſome deſcription of his nature, and effects in his word. *Rom.1.20 & 1.19.*

How doth the word describe him?

Exo.3.14 Ioh.4.24 Exo 34 6.Psa 90. 1.Tim.1 17.Isa. 5.5. Psal. 103 8 Jam.4.13. 1 Pet. 1.19.Psal.99,1,2, Heb.1,3 Act.17 5 26 1 Ioh.5.7. Mat.3 16.17. 2 Cor.13 13.

Generally thus: *He is what he is.* And, more particular, thus: a *Spirit*, euery way infinite, goodnesse it selfe, *Creatour*, *Preseruer*, and *Ruler* of all things; distinguished into three persons; *Father*, *Sonne*, and *holy Ghost*.

So much for the knowledge of God; What say you of the knowledge of your selfe?

It may bee considered before the *fall*, or since.

What are you by creation in Adam *before the* fall?

Mat. 10. 28. Ge. 1. 27 Col 3, 10 Ephes 4.24.

A reasonable Creature, consisting of soule and body: made after the image of God, in knowledge, righteousnesse and true holinesse.

What are you since by Adams *fall.*

Rom. 3, 9, 10 Ioh 14. 4 Rom. 6, 23 & 5. 18.19. Gal. 3.10.

A sinner, and by sinne subiect to all kind of misery and punishments: as to the death of my body, and the death of my soule, which is endlesse damnation.

What are your sinnes?

A guiltinesse in *Adams* first offence: that is, a depriuation of all good thereby, and a disposition of my whole heart to euery thing that is against the Lawe of God, with innumerable corrupt fruits thereof, in thought, word, and deede. *Rom.5.12, 18, & 7.18. Ier. 17.9. Gen.6.5. Matth.15.19. Rom. 7.5.*

What doe you consider in Man, thus falling.

His recouery to saluation, and duty for it.

What say you of his recouery?

It may bee considered in the worker thereof, or the meane of apprehending it.

What say you of the worker?

The worker or substance of it is *Christ Iesus* the *Sonne of God*, who in Mans nature (which hee tooke in the wombe) suffered the death of the Crosse, and fulfilled the Lawe for all that receiue him. *1. Iohn 2. 1, 2. Iob. 1. 14. Iohn 3. 16. Philip. 2. 7. 8. Galat. 4. 4. 2. Cor. 5. 21. Iohn 1. 12.*

What is the meane wherby Christ is apprehended?

Faith; which is a speciall perswasion of Gods fauour in his word *Galat. 2. 20. Acts 6. 31.*

How doth the word describe him?

Generally thus: *He is what he is.* And, more particular, thus: a *Spirit*, euery way infinite, goodnesse it selfe, *Creatour*, *Preseruer*, and *Ruler* of all things; distinguisht

Exo.3.14 Iob.4.24. Exo 34 6. Psa 90. 1. Tim.1 17. Isa. 5.5. Psal 103 8 Am.4.13. 1 Pet. 1.19. Psal.99,1,2, Heb.1,3 Act.17 25 26 1 Iob.5.7. Mat.3 16.17. 2. Cor.13 13.

CROPP
PAGES

Mat. 10. 28. Ge. 1. 27 Col 3, 10 Ephel 4.24.

fall.

A sinner, and by sinne subiect to all kind of misery and punishments: as to the death of my body, and the death of my soule, which is endlesse damnation.

Rom. 3, 9, 10 Iob 14. 4 Rom. 6, 23 & 5. 18. 19. Gal. 3.10.

What are your sinnes?

A guiltinesse in *Adams* first of- *Rom.5.12. 18. &*
fence: that is, a depriuation of *7. 18.*
all good thereby, and a disposi- *Ier. 17. 9.*
on of my whole heart to euery *Gen.6. 5.*
thing that is against the Lawe of *Matth.15.19.*
God, with innumerable corrupt *Rom. 7. 5.*
fruits thereof, in thought, word,

PPED
S.

1. Iohn 2. 1. 2.
Ioh. 1. 14.
Iohn 3. 16.
Philip. 2. 7. 8.
Galat. 4. 4.
2. Cor. 5. 21.
Iohn 1. 12.

Lawe for all ... him.

What is the meane wherby Christ is apprehended?

Faith; which is a speciall per- *Galat. 2. 20.*
swasion of Gods fauour in his *Acts 6. 31.*
word

*Ioh.*1.12. *Luk.* 2. 29. *Ephes.*3.17. 1. Cor.1.30. *Ioh* 20.28. 2.*Tim.* 1.12.

word, wrought in my heart by the holy Ghost, whereby I doe truely, and in particular, beleeue that Christ is made vnto me, wisdome, righteousnesse, sanctification, and redemption.

When doth this faith beginne to breede and take place in your heart?

Psal. 51. 17. *Isa.* 55. 1. *Matth.* 5. 6. *Phil.* 3.7. 8. *Matth.* 15.25.27. *Mark* 9. 24.

When, by Gods grace, I begin to be touched in conscience for my sinnes, to *hunger and thirst after Christ* and his merits, aboue al things in the world, and against all doubtings, doe begin to beleeue.

By what meanes is this wrought?

*Rom.*10.14.17. *Acts* 8.28 34.35. 37. *Iohn* 16.23. 24.*Prou.*2.9.18. *Rom.* 4. 11.

It is begunne (ordinarily) by the preaching of the word, and it is confirmed by the same meanes, as also by the reading of the word, and the reuerent vse of praier, and Sacraments.

What is Praier?

Iohn 16.23. *Iames* 1. 6. *Phil.* 4. 6.

A speech to God through Christ, with faith, whereby I aske graces wanting, and giue thanks for benefits receiued.

What

What is a Sacrament?

A visible seale of the Gospell fully assuring the faithfull of Christ by two effectuall instruments of grace. *Rom. 4. 11. Gen. 17. 11. 1. Cor. 11. 25.*

Then there be two Sacraments?

Yea.

Which are they?

Baptisme, and the Lords Supper. *1. Cor. 10. 1. 2. & 12. 13.*

What is Baptisme?

A seale of our entrance into the name, that is, Church and couenant of Christ, by washing with water. *Tit. 3. 5. Matth. 28. 19. Ephes. 5. 26.*

What doth washing with water signifie in Baptisme?

That the blood of Christ washeth away sinne, as water doth bodily filthinesse. *Coloss. 2. 11, 12. 13. Apoc. 1. 5. 1. Iohn 1. 7.*

So much for Baptisme, what is the Lords Supper?

A seale of our continuance and nourishment in Christ, signified by *Bread* and *Wine*. *1. Cor. 10. 16. & 11. 24. 26. Iob. 8, 55.*

So much for Mans recouery to salnation; what is his duty for it?

True thankefulnesse. *Psa. 50. 23. & 116 12. 13. Rom. 1. 21*

Wherein

Wherein standeth that?

In new obedience: which is, that man carry in his heart a constant purpose not to serue sinne any more, and withall endeauour in his whole life to please God, in all his commandements; doing his dutie in his calling to God and man.

Ephes. 4.23.24.
1.*Pet.*1,15,18
Luke 1,74.75
*Rom.*6.1.2.3.4
Galat. 1,6
Luke 1.6
Acts .24.16
Tit. 2.11.12
1.*Cor.*7.17.

ECCLES. 12.13.

Let vs heare the end of all: feare God and keepe his Commandements: for this is the whole duty of Man.

An examination before our comming to the Lords table.

WHat do you cal the Sacrament of the Lords Supper?

Our growing vp with Christ by faith, resembled in visible signes & effectuall seales of bread and wine.

Ephes. 4. 15. 16
1.*Cor.*10.16.
Math. ,26.27.

In comming to this Sacrament, what is to bee considered by euery well prepared communicant?

The

The doctrine thereof, and our endes of comming to it.

What say you of the Doctrine?

It is seene in the nature of the signes which are made Sacraments, or in their vses.

What say you of the nature of the signes?

Their nature is to be seales of the body and blood of Christ, that is, of the fruits of the same offered to vs by faith. *Matth. 26. 26, 28.*

Where, haue you the seale of Christs bodie?

In the bread. *Math. 26. 26.*

Where, of his blood?

In the Wine. *Math. 26. 27.*

So much for the nature of the signes, what say you of their vses.

They be such as concerne the Bread and Wine.

What is that cõcerneth the bread?

It is that which is seene in the breaking and giuing, or in the receiuing and eating of it.

What doth the breaking of bread signifie?

The

Isai 53. 5
1. *Cor.* 11. 24.

The wounding and breaking of the flesh of Christ for vs.

What doth the giuing of it signifie?

Iohn 6. 51.
1. *Cor.* 11. 24.

The giuing of Christ, the true bread, for our spirituall nourishment.

What doth the receiuing of the bread signifie?

Iohn 1. 12.
Ephes. 3. 17.

The receiuing of Christ with the hand of faith in our hearts, as wee receiue the bread with our bodily hands.

Who are reproued heere?

Bellarm. tom. 2. *tert. cont. gen. de sacr. Euch. lib.* 3. *cap.* 18. *&c.*

The Papists who say and beleeue that the substance of the bread is turned into the naturall body of Christ, and that the people, carnally, receiue and eat their Maker.

What say you against this grosse opinion?

Matth. 28. 6. & 26. 11.
Heb. 10. 13.
Acts 3. 21.
1. *Thess.* 4. 16.

That a true naturall body such as Christs is, cannot bee in two places at one and the same time, to wit, in heauen, and bodily in the Sacrament.

So much for receiuing; what doth

doth the eating of the bread signifie?

That as bread doth nourish our temporall and corporall life; so this is a Sacrament of our eternall nourishment in the life to come, and of our spirituall, in this life of grace which we haue heere. *Iohn 6. 54.*

So much for the vses of the bread; what be they of the Wine?

They bee seene in the pouring out and giuing, or in the receiuing and drinking of it.

What doth the pouring out of the Wine signifie?

The powring of the blood out of his holy body for our sinnes. *Matth. 26. 28. 1. Cor. 11. 25.*

What doth the giuing of the Wine signifie?

Our full nourishment in Christ offered, not in his body onely, but in his sauing blood. *Iohn 6. 55. Psal. 104. 15.*

What doth this teach?

That the Papists did, and stil do, with iniurious sacriledge, detract from our assurance and Gods goodnesse, one great helpe of our faith by taking from the common people the vse of the Cup. *1. Cor. 11. 25. Bellarm. Tom. 2. tert. contr. gen. lib. 4 cap. 22. de Eucharist &c.*

Somuch for giuing; what doth the receiuing of the Wine signifie?

1. Cor. 10. 16. John 6. 56. That possession is taken of whole Christ, while, after the receiuing

1. Cor. 10. 3. 4. of the bread, wee, by faith, *open our hearts, as vessels,* to receiue the *trickling drops* of his blood that *nothing be lost.*

What doth the drinking of the wine signifie.

Galat. 6. 14. Phil. 3. 8. 9 The applying of the comforts of Christs passion to our drooping soules, as *Wine reioiceth the heart of Man.*

Somuch of the doctrine of the Sacrament, what say you of our ends of comming to it?

They be before, or in our comming.

What is that which is before our comming?

Acts 8. 36. Joh. 7. 37. 38. Our end before our comming is to satisfie the earnest desire that we haue, or should haue, of receiuing the promises of God vnder seale.

What bee the endes in our comming?

Such

Such as teſtifie our gifts, or receipts.

What be our guifts?

Such as we giue to Chriſt, the head, or to the Church his mẽbers.

What giue you to Chriſt, the head?

A heart well examined concerning our eſtate before wee come, & ſeriouſly meditating on Gods goodneſſe in Chriſt, and our own great vnworthineſſe, when wee are come. 1. *Cor.* 11. 28. *Luke* 15. 21. *Matth.* 8. 8.

What elſe?

An humble oblatiõ of our ſelues, ſoules and bodies, to him with thankeſgiuing at our departure. *Rom.* 12. 1.

Wherein ſtandeth the hearts examination?

In the examining of our knowledge, faith, loue, repentance, thankefulueſſe, and works of our particular callings. 1. *Cor.* 11. 29. 2. *Cor.* 13. 5. *Matth.* 22. 12. Eph. 4. 28. *Rom.* 12 1. *Heb.* 13. 18.

So much for that you giue to Chriſt the head, what giue you to the Church his members?

A fellow-ſtone in the ſpirituall buildiug, that is a member to help to make perfect the body of Chriſt 1. *Cor.* 10. 17. & 12. 13. 14. *Epheſ.* 2. 21. 22. *Epheſ.* 4. 12. 16

What doth this teach?

That they that are negligent or prophane commers to the Lords table, doe detract from the perfection of Christs body, and seuer themselues from the society of his Church.

So much for our guifts, what doe we receiue at the Lords table?

That which wee receiue there, concerneth our selues alone, or our selues with others.

What is that that concerneth our selues alone?

1. Cor. 11. 24. & 10. 16. 17. The strengthning of our faith and memory by the reuerent and right vse of that holy action.

How is our faith strengthned & memory holpen by it?

1. Cor. 11. 26. Galat. 3. 1. & 1. John 1. 1. By seeing that in the Sacrament, which we do but heareof in the word, namely the particular offering and receiuing of Christ, in his body aud sauing blood by all beleeuing communicants.

Somuch for that which cõcerneth our selues alone, what is that that concerneth our selues with others.

It

It concerneth our growing vp with Chriſt, and our communion with our brethren.

How doe we receiue our growing vp with Chriſt?

Wee receiue it with Chriſt by ſpirituall eating and drinking, and by a more full partaking with him and his graces, through faith increaſed, and that vſe of his ordinance bleſſed vnto vs. 1. *Cor.* 10. 3. 4.

How doe wee receiue our communion with our brethen?

By teſtifying our mutuall agreement, inaſmuch as wee eate (all) of one bread, and drinke (all) of one cup. 1. *Cor.* 10. 17.

How elſe?

By feeding all of the ſame food bodily and ſpiritually, and by drawing all life from the ſame fountaine; as the life of grace which heere we receiue, and the life of glory, which, in heauen we ſhall be partakers of. *Amen.* 1. *Cor.* 10 4. & 12. 13. *Epheſ.* 4. 15.

So much for our examination before the Sacrament.

Prou. 23. 1. *When thou sittest to eat with a Ruler consider diligently what is before thee.*

A short direction for spending of time well.

How doe you diuide the daies of mans life?

Into the daies of labour, and daies of holinesse.

What say you of the daies of labour?

These concerne the workes of our calling, or workes of helpe vnto them.

What be the works of our calling?

1. Cor. 7. 10. Ephes. 4. 1. The workes of that trade of life in which God hath placed vs.

What must a man doe in these?

Coloss. 3. 17. Gen. 24. 12. 13. 14. 33. Ephes. 4 28. Rom. 12. 7. 1. Thess. 4. 11. Genes. 5. 22. By offering them to God, Hee must walke in them neither slackly nor deceitfully, but with Christian diligence & good conscience; following his own businesse with quietnesse, and walking with God.

Then, euery one must haue some speciall calling and trade of life to liue in?

Yea

Yea verily, or he is no ſound member of the Chriſtian common wealth, but a rotten member in the body of the ſame, that deſerueth a cutting off. *Gen. 3, 19. Matth. 20. 6. 2. Th. 3. 10, 11, 12 Rom. 12, 4*

So much for the workes of our callings, what ſay you of the workes of helpe vnto them?

They concerne duties to be done before the work, or that day after.

What muſt we do in the morning before our worke?

Praiſe God for his mercy the night paſt, and pray vnto him for his further mercy and bleſſing the day preſent. *Pſal. 59. 16. & 88. 13. Gen. 24, 12*

How ſhall we praiſe God?

By giuing him thanks, and by ſhewing our thankefulneſſe. *Epheſ. 5. 20. Coloſſ. 1. 10.*

How is our thankefulnes ſhewed?

Inwardly, or outwardly.

How inwardly?

By pleaſing God in our vnderſtanding, thoughts, deſire, affections, and will. *Prou. 23, 26 Col. 1, 10,*

How outwardly?

By pleaſing him in our words and deedes.

How in our words?

Col. 4, 6. When they be gracious alway.

Ephes. 4. 29. *What things hurt this grace of speech?*

Lying, swearing, brawling, filthy speaking, foolish talking, iesting that is not comely, & wrath that causeth strife.

Ephes 4. 25.
Jam. 5. 12.
Eph. 4. 31. & 5. 4.
Coloss. 3. 8.
Prou. 26. 21.

How in our deedes?

These are in the duties of our generall callings, as we are Christians: or our particular trades of life; wherein some are Magistrats, some Masters and seruants, some Marchants, Artificers, Husbandmen, and the like.

Rom. 12. 4.

What are our duties as wee bee Christians?

These concerne God, or man.

Acts 24. 16.

What are they that concerne God?

They are in the foure commandements of the first Table, called godlinesse.

Tit. 2. 12.

What are they that concerne Man?

They concerne our selues, or our neighbour.

Tit. 2. 12.

What is that that concerneth our selues?

So

Sobriety, which is inward; and and teacheth vs not to presume aboue that which is meete: and outward, in our apparell, diet, outward members and senses. *Rom.* 12. 13.

What must our apparell be?

Such as becommeth those that professe the feare of God. 1. *Tim.* 2. 10.

What call you sobriety in diet?

That grace of temperance that consisteth in the moderate vse of meats, drinkes, sleepe, and such outward things. *Luke* 21. 34. *Rom.* 13. 13. 1. *Thess.* 5. 16.

What sobriety is that which you call sobriety of sense, and the outward members?

Sobriety of sense is a watchfulnes in it; and sobriety of the members, a chastitie in them. 1. *Tim.* 4. 16. *Ioh.* 31. 1. 1. *Cor.* 6. 15.

So much for the generall duty that concerneth our selues, called sobriety; what is that that concerneth our neighbour?

It is contained in the sixe last commandements, being commandements of the second Table, called righteousnesse. *Rom.* 13. 7. 9. *Matth.* 19. 18. 19. *Tit.* 2. 12.

So much for our generall duties,

as we be Christians; what say you of our particular duties, or duties of our trade of life?

These reach vnto all callings in the Church and common wealth; but to our purpose in a family, they concerne the husband or wife, Parents or their children, the Master and his seruants.

What is the Husbands dutie?

1. Pet. 3. 7. Ephes. 5. 28. 29 To dwell with his wife, as a Man of knowledege, by instructing her, and by obseruing (for her better incouragement) the good parts that are in her, and to loue her as his owne flesh.

What is the Wiues dutie?

Gen. 2, 18. 1 Pet. 3. 2. Ephes. 5. 22. 24 To helpe her husband in the duties of the family: also, to feare, and to be subiect to him.

What be the Parents duties?

They concerne the father and mother iointly, or by themselues.

What bee their ioint duties to their children?

Prou. 22, 6 Ephes. 6 4. Prou. 23, 13 In their tender yeeres they must instruct them plainely, and season them with good things, young,

giuing

giuing them due correction; and at more yeeres fit them for some honeſt calling; and when time ſerues, laying vp ſomething for them, giue them in Marriage onely in the Lord. *Geneſ.* 4. 2 1. Cor. 7. 36. 37 2. *Cor.* 12. 14. 1. *Cor.* 7. 39.

So much for the Parents ioint duties, what is the Fathers more ſpeciall duty?

To prouide for his children; & ſpecially to haue a ſpeciall eye to the ſons of his houſe, as the mother muſt to her daughters. 1. *Tim.* 5. 8.

What is the mothers ſpecial duty?

To nurſe vp her children, if God haue giuen her ability thereunto. *Gen.* 21. 7 1. *Tim.* 5. 10.

What be the childrens duties?

They bee ſuch as they owe to their Parents, or one to another.

What duties doe they owe to their Parents?

They owe them reuerence in their hearts, obedience, in their deedes; and, when their parents ſhall be in yeeres and neede, it is their dutie (if they haue wherewith) to nouriſh them. *Leuit.* 19. 3 *Epheſ.* 6, 1 1. *Tim.* 5, 4 *Gen.* 47, 12

What duties doe they owe one to another?

To

To loue as brethren and not to fall out.

Psal. 133. 1.
Gen. 45. 24.

What duties doe Masters owe?

They concerue Religion; and so they must help them to God by their instruction, and the care of their soules: or they respect their life heere; and so, paying them their wages iustly, they must make honest prouision for them.

Genes. 18. 19.
Coloss 4. 1.
1. Tim. 5. 8.
Prou. 31, 15

What duties do seruants owe?

In singlenesse of heart, and all good faithfulnesse, they must doe their masters worke, be true vnto him, and seeke to please him though he be froward.

Ephes. 6, 6
Tit. 2, 9, 14
1. Pet. 2. 18.

So much for our thankefulnes to God, expressed in our words & deeds, & for our duties the morning before our work in praier and praises; what duties doe we owe that day after?

They be duties, such as are between, or after our work at night.

What must we do between our work?

It concerneth our refreshings, or recreation.

What must we do at our refreshings?

Pray before meat for Gods bles-

1. Tim. 4, 4, 5

sing,

ſing, giue thanks, after, for Gods bleſſings, vſing the ſame for ſtrength or honeſt delight, and, no way for exceſſe, or drunkennes. *Coloſſ.* 3. 17. 1. *Cor.* 10. 31. *Math.* 26. 30. *Act.* 10. 10. *Luke* 21. 34. *Exod.* 32. 6.

What muſt we obſerue in our recreation?

That our company be good, & ſports of good report, remẽbring that time muſt be redeemed. *Epheſ.* 5. 7. 11. *Phil.* 4, 8. 1 *Theſſ.* 5. 22.

When be our ſports of good report? *Epheſ.* 5. 16

When they be lawful for the nature of them, & neceſſary for the vſe, not hindring better duties. *Rom.* 14. 16. 1. *Cor.* 6. 12. *Coloſſ.* 3, 2

So much for the duties as are betweene our worke, what muſt we doe after it? 1. *Theſſ.* 5, 16, 17

Examine our ſelues, as vpon an accompt, what we haue done the day paſt; aud prepare our ſleepe, that it may be comfortable. *Ier.* 8. 6. *Pſalm.* 4. 4. 8.

How ſhall we by ſuch preparation make our ſleepe comfortable?

By committing our ſelues to God, ſoules and bodies, praying him to inſpire the ſoule with good thoughts, and to watch the body till the morning, that no hurtfull thing breake in vpon it. 1 *Pet.* 4. 19 *Pſal.* 4, 8, & 55, 16. 17. & 121. 4, 5, 7. 2. *Theſſ.* 3, 3.

But

But some go to bed without praier?

Such sleepe in Satans lap, & haue him for their keeper: who (therefore) maketh a thorow-fare in the thoughts of their heart, sowing the tares of many vncleane concupiscenses & lusts therein, which sown in the night, grow in the day

Math. 13.25.26

What reason can you giue to proue the necessity of praier, before we goe to rest?

That night (for ought we know) may be our long night, and that sleepe our last sleepe. Which (if it bee, and the Lord hath sealed no warrant to any that it shal not be) must needes bring small hope to our vnpraying soule, that it shall be glorified, and as little comfort to our body, (laid downe in so brutish forgetfulnesse) that it shal goe to God at our next rising.

What doe you conclude of this.

That those Masters are cruell to their seruants, who suffer them to go to their beds, as wild beasts to their dens, without praier, and do not better arme them against the

Psal. 19. 5.

feare

feare of the night.

Somuch for the daies of labour, what say you of the daies of holines?

On Gods Sabaths, we must (first) pray God to blesse the duties of them, and so keepe them holy. *Mark. 1, 35* *Exod. 20. 8.*

How must we keepe them holy?

By doing as little worldly work as may be, & by doing Gods work religiously, & with all our might. *Isa. 58. 13.* *Ier. 48. 10.*

In doing of God worke, what is to be considered?

That we doe the workes that sanctifie the Sabath, and auoide the vnfruitful works that defile it.

What workes are required to the sanctifying of the Sabath?

To preuent or deferre, and by rising earely to dispatch all businesses that would prophane it; and, by praying God, to blesse his onwe ordinances, to come with a spiritual & forward mind to publik praier, preaching & Sacramets. *Exod 16, 23.* *Psal. 92. 1, 2, & 31, 5,* *Ioh 1, 5.* *Iam. 1, 5.* *Ephes. 6. 19.* *Eccles. 4. 17.* *Psal. 84, 1, 2*

What other works are required?

It is required further, before we come to the assembly, that wee pray, read, or heare somwhat read at *Acts. 10. 33, & 13, 15. & 20, 7 & 16, 14.* *Deut. 11, 18.*

at home that may edifie; between the times of publike exercise, that we meditate on that which hath been deliuered; and after and between, that we talke with others, and examine our selues about it.

Luke 24.14. Deut. 6,7

What is (lastly) required?

That we take a view of God in his works & word; pray, & reade, and sing Psalmes priuately; doe workes of mercy; and consider Gods speciall workes, of mercy, iustice, goodnesse, and truth.

Psal.92.5 Rom.1 19,20 Psa.19.1 Acts 17,11. Ios.1 8 Cant.8.13. Psa. 14.4 Apoc.1,3,10 Deut.17.19. Psa. 92. in the title, Col.3.16. Eph.5 19.1.Cor.16.2. Eccles.7.15.

So much for the works to be done, what are the vnfruitfull workes to be auoided?

The spēding of the day in sleepe, play, drinking, worldly talke or businesse, foolish communication, and things that separate from God by a carnall heart.

Psal.92.2. Ex 32 6. 1.Cor.11.21. Isa.58.13. Exo.20 10. Isa.29.13.

Glorie be to God.

EPHES. 5. 15. 16.

Take heed therefore that yee walke circumspectly, not as fooles, but as wise, Redeeming the time, for the daies are euil.

The

The ſenſe and expoſition of the ten Commandements in Engliſh verſe, publiſhed long ſince by a godly Brother, and in ſome points (now) altered.

GOD (firſt) doth charge me by his law
to haue no Gods but one.
That is, to loue, to feare, to pray,
and truſt to him alone.

Next, that I doe deuiſe no ſigne
or image of the Lord;
Nor ſweare by creatures, rood, or Maſſe,
but ſerue him by his word.

The (third) that both I thinke & ſpeake
of him with reuerent feare;
And to his word, his works, and name
like awe and reuerence beare.

The fourth the Sabath doth command
religiouſly to ſpend,
In publike place and priuately
from morning to daies end.

The fift, all Parents to obey.
who rule me in Gods ſteede,
And I (as Parent) rule and teach
my charge with careſull heede.

The ſixth forbids my heart, my hand,
and tongue to worke deſpight
And biddes me ſaue by all theſe parts
the life of euery wight.

The

The ſeuenth condemnes both thought,
and words of wanton life, (and deed,
Commanding cleaneſſe, and th'entire
chaſte loue of man and wife.

The eight, to ſhun the ſtelth of heart,
of hand, and crafty deed;
To liue contented with my ſtate,
and helpe my brothers neede.

The ninth all falſhood doth forbid
in witneſſe, talke, or thought,
To ſpeake ill, or beleeue it till
the truth to light be brought.

The tenth condemnes our ſtain of birth,
and firſt intent of ſinne,
Though neither action, nor conſent,
nor liking paſſe therein.

BRITISH
23907
MUSEUM

A briefe rehearſall of the tenne *Commandements for the vſe of the weakeſt.*

1 THou ſhalt haue no Gods but one:
2 And truly worſhip him alone. (take
3 Gods name in vaine thou ſhalt not
4 The ſeuenth day holy thou ſhalt
5 Honour thy Parents: (make
6 Murther flee:
7 A fornicator neuer be:
8 Thou ſhalt not ſteale:
9 Falſe ſpeech eſchue:
10 And couet not anothers due.

LVKE 10. 28.
This doe, and thou ſhalt liue.